Herald of Gospel Liberty.

"THOU ART THE CHRIST, THE SON OF THE LIVING GOD."

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A SHORT SERMON.

BY MUNSON.

"But the earth hath he given to the sons of men." Ps. 115: 16.

David says, "The heaven, even the heavens are the Lord's: but the earth hath he given to the sons of men." By "the earth" is meant the world we live in. This planet is called "earth" in the first verse in the Bible. When our first parents sinned against God in the garden of Eden they were thrust out of the garden, and Adam was set to work. He was commanded to "till the ground." Adam had to work, and so the curse was converted into a blessing. Farming was the only kind of work that he could do that would afford him a living at that time. He could not trade or speculate, for there were none to trade or speculate with. He had to till the ground for a living.

The Lord gave the earth to the sons of men as an appropriate dwelling place. Some men entertain very bitter feeling toward the world. They think it is a hard world to live in; but it is just as good a world as man needs. It is a large world, and sufficiently productive to supply all the physical wants of those who dwell upon it. The earth is rich and varied in resources, and these resources have never failed, and probably never will fail. Man has everything he needs for food, clothing, and medicine; and it only requires activity, energy, and perseverance for each man to have his personal wants supplied. The earth is rich in all the precious metals, and man is invested with skill and ability to secure them. Were they upon the surface of the earth, where they could be gathered up like sand upon the sea shore they would be regarded as of little value. The most common and useful blessings of life—such as air, water, and sunlight—are lightly esteemed till we are deprived of them. God could have made a different world for man to live in, but he has evidently done the best thing for man that could be done; and still man is ungrateful, and makes many bitter complaints.

The earth is given to the sons of men to cultivate. God did not intend that man should live in idleness, but that he should "eat his bread in the sweat of his brow." Idleness produces physical and intellectual weakness; it leads to impiety and moral corruption; it is a curse to the world, and God's plan of *labor* is a very effectual remedy. The earth has been given to man in its uncultivated state that he may have constant employment, both of body and mind. That of which we complain the most is the very thing for which we should be thankful to the Giver of all good.

The earth has been given to man as a suitable place for intellectual culture. Man is born in ignorance, but not to remain in ignorance. The God-like is in man, and it is to be developed by education and discipline. Education rends the cloud of ignorance, and lets intellectual and moral light into the mind. Education takes man from the base of the mountain, where dark shadows envelop him, and lifts him to its very summit, where in the clear light of day he can see God on every side and rejoice in a knowledge of his "handiwork." While on the earth, man is to discipline all his intellectual and moral powers, that they may be greatly strengthened and prepared to enter upon a higher plane of intellectual enjoyment in the heavenly world, where ignorance is unknown.

Ignorance is not "the mother of devotion," but of bigotry, superstition, and cruelty. When a man enters a high grade of intellectual society in this world, his real happiness will be in proportion to his intellectual culture. Enlightened minds, scholarly men and women, seek the society of the educated. "Birds of a feather flock together,"—a homely adage, but true, nevertheless.

We know but very little of the heavenly world; but if it is to be the final and endless abode of man, it must be an intellectual world, as well as a world of love, for intellect is the principal endowment that distinguishes man from the brute creation, and elevates him far above it. It is because man has intellect that he is the lord of this lower world, and was permitted to give names to birds and beasts. It is man's firm conviction of this truth that inspires him to build school-houses and colleges for the education of the young. This truth has taken such hold upon the mind of every civilized and enlightened man that he can no more rid himself of it than he can blot out the stars that twinkle in the heavens at midnight.

The earth is given to the sons of men for the cultivation of the heart. Man knows, as well as he knows anything, that this earth is the place, and during life here is the time, to educate and discipline his heart for the service and enjoyment of the heavenly world. It does not require an extra amount of genius or superior intellect to serve God. Religion is largely a heart experience. The moment man admits that he ought to be better than he is, he virtually confesses that he *can* be better, for no man is required to be better than he can be. Man is constructed, intellectually and morally, for a religious being, and what he has to do to become such is to use the means of grace ordained by God for that purpose. The man who fails to educate his heart religiously, fails to fulfill his solemn obligations to God, who has required him to do it; he fails to learn how great and useful a being man can become while living on the earth; he fails to know what it is to be "a king and priest unto God." The whole of life is a sad failure when the heart is not educated.

The earth is given to the sons of men that they may do good to the needy. It is by no means certain that we can exert an influence in the world to come that will benefit any one. While here, we can bless the world in which we live. We can make the moral "wilderness bud and blossom as the rose." The man who lives just to eat and drink and get gain, has the lowest ideas of life. While here, we can bless the world with our influence, and at the same time benefit ourselves by so doing; for "they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars forever and ever."

PRAYER IN FAITH NOT FAITH IN PRAYER.

An editorial entitled as above, in an issue of the *Sunday School Times* sixteen months ago, contained such a careful and needful analysis of human motives, and was so blessed to some readers within my knowledge, that I trust the editor's thought may be recalled and further timely application just now made. The very heading in the article, like many of Horace Bushnell's published texts and themes, was in itself a volume. "Faith in prayer," wrote the editor, "is very common; almost everybody has more or less of it. Prayer in faith is anything but common; so uncommon, in fact, that our Lord questions if he shall find any of it on the earth when he comes again. Prayer in faith is a commanded duty; faith in prayer is neither commanded nor justifiable."

To apply the editorial, current faith in prayer seems to be a conviction that if any person prays, under certain trite conditions, as that the prayer be importunate and persistent, and offered in the name of Christ, the things prayed for will surely be granted. We have only to pray long enough and earnestly enough. If quiet petitions fail, then we must clamor. "Cry aloud, for he is a God: either he is talking, or hunting, or journeying, or peradventure asleep, and must be awaked." Such is too often the kind of God made to our churches. The appeal for the conversion of souls is: "Keep on praying. Especially depend on the magical week of prayer," following immediately the month of extreme dissipation. If the week of prayer fails of fruit the church can offer no explanation except that we doubtless have not prayed enough. Instead of searching ourselves to see what in us may be contrary to God's will, or instead of performing with regularity and fidelity the other duties which God has laid upon us, we continue multiplying public prayers and prolonging "protracted meetings."

Some churches are now in the height of powerful revivals. Other churches are yet more blessed in that for years they have been in continuous revival. We, with as many, or with more, meetings, wonder why we are not likewise visited. Have we not, all these weeks, every evening, and perhaps every afternoon and morning as well, been "with one accord in one place" and praying vehemently? Why are not souls converted?

The answer may be found in the words of Isaiah 59: 1-3, 9-11. These words may well be pondered by the church, when prayer, preaching, and private appeal all seem to fail, and the Spirit of Power to forget his promise. Nay; has every "iniquity" been put away? Has every "lie" been confessed? Has all "perverseness" been humbled? Has every Christian made restitution for his offenses against others, forgiven offenses himself, and made the forgiveness known, that there be no root of bitterness springing up to trouble the church? Have you paid to God the vows which your lips have uttered and your mouth hath spoken when you were in trouble? "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

The promised presence and power of the Holy Spirit can assuredly be claimed by any believer or by any band of disciples just so soon as that soul or that church fulfills every prescribed condition. The salvation of the world is within reach of this generation. If the world be not saved, sin lieth at our door. Our vital need is not of increased faith in prayer, but of increased faith in God, and doing whatsoever he commands.—*Rev. T. C. Jerome, in Sunday School Times.*

THE VITAL PRINCIPLE.

"And he came to Capernaum; and being in the house he asked them, What was it that ye disputed among yourselves by the way? But they held their peace: for by the way they had disputed among themselves, who should be the greatest. And he sat down, and called the twelve, and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all." Mark 9: 33-35.

"And whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20: 27, 28.

The whole text of this last passage is very instructive.

"Then came to him the mother of Zebedee's children with her sons, worshiping him, and desiring a certain thing of him [she was an office-seeker], and he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? And they [in their shallow, ignoble folly] answered and said, we are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to those for whom it is prepared of my Father. And when the ten heard it [of course being Christians] they were moved with indignation against the brethren [getting mad is the easiest grace that is commanded in the Bible, 'Be angry and sin not']. But Jesus called them unto him and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them, but it shall not be so among you: but whosoever will be great among you, let him be your minister [servant, one appointed to serve], and whosoever will be chief among you, let him be your slave [translated servant; but it is the Greek word that is universally used for slave] even as the Son of man came not to be served but to serve, and to give his life a ransom for many."

Christianity, largely considered, is not an organized church, though this is one of its instruments. Churches spring from the spirit of Christianity in the same way that households spring from wedlock and love. They are not commanded. It is not commanded that one should dwell in a house with a family; but where men are united in love there is no need of command. It will take care of itself. There was no command in the New Testament to organize Christian churches. That matter would take care of itself. As soon as men begin to be interested in each other, and to seek each other's welfare, by instruction, by comfort, by help, they have to meet; and, meeting, the law of convenience, time, place, custom, country—all these determine the forms of meeting; and churches spring up inevitably. And that is the apostolic church, that is the real church, which answers the ends of piety best.

Nor is Christianity, largely considered, a systematic view of organized truth,—truth respecting the visible, and the yet greater invisible,—though, in the end, a real stimulating Christianity will lead to intellectual exercitation, and to systematic deductions. So long as men are thinkers there will be philosophies; and yet, the church is not Christianity, and does not represent it. Theology is not Christianity, and does not represent it.

Substantially, Christianity may be said to be a power going forth from the revelation of God's nature, and ending in the revolution of man's nature.

There is in the New Testament a revelation of the nature of God that has no double, no parallel, no auxiliary but nature—not even that. The Old Testament substantially tells what God commands, and what his purposes are in regard to individual life, to household life, to national life, and to righteousness or rectitude of manhood. His commands lie along that plane; but he is Creator, he is Legislator, he is Governor, and rightfully. When the New Testament emerges in time, then, for the first time appears, not what God commands, but what he is. What is that interior nature out of which has come forth into time, audibly, the command of God? How does he carry himself? What does he think of man? What does he think of himself? What is, to him, the ideal of existence in the higher sphere, the ideal of life, of power, of glory, of wisdom, of purity?

Now, it is a part of the text that I have quoted to you in the words of Christ, "You shall not be, nor think me to be, nor think God to be, a monarch or a sovereign like those that you have among you, and that exist in this world. They show power (generally selfish power), and they use men, and abuse them. You shall not form any idea of God in those respects from the model of kings and princes, and governors and rulers such as you see among men, who pivot usually on selfishness, and are, oftentimes, harnessed to passions that sweep the community with desolation. That is not God. He is not as earthly monarchs are." Or, to quote the very words, "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you." It shall be the very reverse, the very obverse, the very antithesis. Whosoever will be great among you shall be great by being your servant; and if there be any yet more ambitious and desirous to be chief and leader, then he must be your slave. All the great rulers of this world stand above, glorying in their wisdom and strength and power, and work down on men. If you would become the great ruler, you must go as Christ is going, to the bottom of human life, and work up from the lowest toward the highest, from weakness toward strength. God identified himself, not with crowns, not with scepters, not with thrones, not with opportunities, not with all that which the world admires and seeks.

"Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

"Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."

"Ye call me Master and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet [and there was no function lower than that in serving men], ye also ought to wash one another's feet."

That idea runs royally all through the teaching of Christ.

The divine nature, or rather disposition, is not, then, such as men think of who seek place, honor, influence, on account of being made superior. If I might hazard to apply to Christ the language which is applied by him to his disciples, teaching them how to pattern themselves on God, I should have a right to say that he was not the regent of the universe, sparkling all over with glory, according to our ordinary understanding of it; but that he was the slave of the universe; and that, when he comes into all the power of his Father's kingdom, and the myriad angels with him, it would then be seen that, being the slave of love, he was beautiful and noble and worthy to be called the chief, because, humbling himself, as it were annihilating himself, he had redeemed men from the lowest estates, and carried them up to the highest points and pinnacles of glory.

At present, this does not appear from nature. The conception of the divine nature is not to be found in all antiquity; it is not to be found in the Old Testament, unless it be by glimpses and hints; but here we have it in a working form in the mouth of Christ, with various applications and with various illustrations. We are to be as he is; and if that be so, and he is God manifest in the flesh, that is his nature; and the greatness of God consists in his littleness, and the power of God consists not in that kind of power which we have in our ordinary conception, but in a power to annihilate himself, as it were, to go to the bottom of life, to find his jewels there, and to rise, by and by, to the supremacy of admiration and love and glory—for men will come to understand, in the further unfolding of human life beyond the visible sphere, how much more glory there is in serving than in being served, in waiting upon weakness and working it up, than in any other form.

When we look into nature this genius of the divine character is not according to nature. Looked at narrowly and nearly it would appear as if God were almost an unfeeling being. When we see what the course of nature is, when the principle of destructiveness rages through all periods of time, when Providence seems so remiss as to let in so much of suffering unrebuked, to leave so many things unhealed, and to leave men in such profound ignorance, it would seem as if the revelation of God in nature was not according to the revelation of God in the letter of the New Testament; and if I were to take a narrow and imperfect view I should say that the New Testament and nature were in antagonism to each other.

Nevertheless, where you take a larger view of the unfolding of God in nature, the lines are lines of steady elevation, the lowest first, and the ministration of all creation is to carry things onward and upward, wider and wider in development; and the highway of God by which he serves the atoms, the motes, and the merest fugitive things is part and parcel of the system which is unfolding in the direction of the very passages of the New Testament—the carrying on and up of all created things. Yet no man, I think, could have gained it from any side view of nature. When we question this view from the New Testament and look back on the course of nature, when a larger acquaintance with nature itself has given us the capacity to interpret better things, then we begin to see that there is a glimmering interpretation of this truth also in nature. But we are too narrow; we are too small.

Why, how much does a honey-bee understand of botany? He understands something. He gets his daily bread out of flowers, and that is all. But how much more there is which he never dreams of! How much does the most intelligent animal, the dog, the elephant, the horse, understand of political economy? He understands oats and hay and work; he has some gleams of human ambitions and jealousies and what not, but how vast is the realm which his thoughts never enter! The lowest savage knows a great deal more than the highest horse. But take the savage, how much less he knows of anything than the barbarian! Take the barbarian, and how far he is below the semi-civilized! Take the semi-civilized nations, and you see how vast is the sphere above them in the civilized nations of the earth. Among civilized nations the great common people understand the ordinary economies of human life, but how little do they understand of the structure of the universe! How little of the ways of God in nature! And then, those who are themselves expert in these things confess that man is an expert and authority only in single lines, not comprehensively. Take the wisest men who now stand in the places of Darwin or Spencer or Herschel or any of the great minds of science—they are men who catch only single beams of light. They are as if they analyzed with a spectroscope the rays of light, one taking red, another violet, and another a still different beam of light. None of them take them all together.

Our knowledge of nature is, apparently speaking, alphabetic, but by and by I suppose there will be such an unfolding of the plan of God in creation that nature itself will send men to these declarations of the New Testament that the nature of God is to serve, and not to rule, and that he rules by serving. I know of no single symbol which represents him except the mother and the father. The household is God's telescope, through which we can discern something of the throne and of the great spiritual kingdom. That which is the glory of mother and of father is the taking the nascent weakness, and, by the sweetness of patience and love, rearing it through all the stages of inexperience with infinite patience, gentleness, self-subjection, and service. Was there ever such a slave on the face of God's earth as a mother is? Was there ever a name so noble among all men from the beginning of time? From this more than from anything else we can form a conception of God's being (but the vastness of it, the circuits of it, never on this shore) glimmering even out of the experiences of nature. When we come to apply a larger interpretation we shall see that God is the servant of the universe. He is not a king who treads men down.

It is said in the catechism that the chief end of man is "to glorify God and enjoy him forever." Now that is a misleading thing. There are but few who can get a point of view which shall make that very glorious and transcendent, but as it strikes the ear of childhood or as it strikes the ear of ordinary men it makes God sit upon a throne lustrous in whiteness, magnificent in apparel, glorious in his power and control, and saying, "I take counsel of none; I do that which is in my soul to do, and no man shall hinder or help me." It sets God up as an everlasting idol, and sets the whole universe to looking up and worshiping him as oriental men worship princes for their gorgeousness.

The chief end of man is to become like unto God—not to glorify God in that misleading sense, but to glorify God by transmuting our own animal and carnal lives into a superb life, a serving life, such as God has, and by which he is worthily the head of all things.

In the lower realm, in the lower portion of the world,

then, are doubtless combined, organized physical forces, self-considering and self-supporting, which constitute society. These are the familiar, every-day forces; and they are the lowest. We naturally take our ideas from them. We construct our very doctrines and our conceptions of the Almighty from them; that is, from the material universe almost wholly, and not from the enlightened and regenerated souls of men. But in the New Testament we find that God is shadowed forth, not from the lower forms of existing matter or power, but from the ineffable experiences of the highest souls that are registered among men in this world.

If this be the true view of the divine nature, as of one that employs the plenitude, the inexhaustible stores of his own being in his ministration for others, being the servant of the fly, the servant of the wasp, the servant of the bee, the servant of the atom and of the molecule, the servant that cares for the top by incessantly devoting himself to the bottom of affairs, how much greater light do we need, and how much of our own conception must needs be chased away before we enter into sympathy with this exquisite, and as yet noblest conception of the true dignity, the true disposition, and the true functions of God? The Son of man came not to be served, but to serve, and to give his life a ransom for many.

Upon this conception of the divine nature are built the commands of God to men. The doctrine of repentance and regeneration receives an illustration and great force from this way of viewing the divine nature. Whatever the new birth includes, the aim that is in it is the chief consideration in teaching. What we mean by a man becoming a Christian, or being born again, is that which Christ taught to his disciples when he washed their feet, when they disputed on the way which should be the greatest, when he took lessons from the oppressions of magistrates and monarchs, and when he taught them that they must be like little children in the sweetness and purity of their lives and dispositions.

Now, this aim is the center of conversion. It is not that a man should put on another overcoat over his ordinary overcoat; that is to say, a little spiritual overcoat over the common morality coat. It is the new conception that a man's true power lies in the using of himself for those who are inferior, and are under him; and that the very meaning of human life, according to Christ's philosophy, is energy for others; building yourself up by giving yourself up; laying down your life that you may take it up again—all these, and other things of this kind.

But, as the lathe has its definite aim in the things that it has to shape; as the chemical bath has its particular aim in the things which it is to do; as the traction engine has its aim in the function for which it is built; so, according to the nature of God, man, generically considered, is to go up through all gradations of inferiority, if he begins afar off in the animal kingdom, and emerges within the illumined atmosphere of God's higher nature. If in human life and nature, beginning low down, by unfolding and unfolding he is to come finally to touch the disposition that is God's, and use his whole knowledge and organized powers as instruments for the benefit of others—if that is the conception of regeneration, then the purpose, the aim that he has in entering a new life, is the most important part of it; and this aim, seen and accepted with full purpose, lies at the very threshold of conversion. We are not our own. When we have touched the life of Christ we are bought with a price, his precious blood; and have entered into him, into his nature, and into his feelings.

Education develops perfectness. We can not enter into that, I admit, all at once, any more than a babe can enter into full manhood all at once. He has got to wait for himself. No man can, in any direction of education, jump from the beginning to the end. No man can jump from the alphabet into the uttermost parts of literature. No man can come to skill of bodily motion, no man can train his hand, and no man can train his understanding, all at once. There is no conversion that takes men out of the mud and slough of pride and selfishness, and translates them quicker than the twinkling of an eye into the clear ether of holy and exalted principles. That which conversion is, is the acceptance of this aim and ideal of life, self-sacrificing—a life whose whole power is consecrated, not to the purposes of one's self, but to sympathy with God in seeking the welfare of others. The man who sees it, understands it, and says, "By the grace of God I accept of it; I sign that; that is my office hereafter"—that man I call converted.

Now, when a man is converted he is born again, and only just that. He takes a start on another plane, and in a new line of direction, with another ideal. A man, therefore, when he has been a worldly man, has been a man that has indulged himself within certain bounds of economic moderation; but he has been living to extract the greatest amount of honey out of this flower of life that he can possibly draw. His business has been, not to hurt anybody, but, so far as he possibly could, to surround himself with people who would minister to his comfort. Even love itself is selfish. How often the common, ordinary human love is simply this: "Here is my heart; come, beautiful one, play on it, and make me happy!" The whole general tendency of life has been, "Conform to usage, because you will be happier for it; and conform to the ordinary laws of nature, because that is the way to be healthy, and to extract the greatest amount of pleasure from them." All the way through ordinary life (I am not speaking of dissipated, dissolute life, but the life of good citizens) the whole of it keys almost always on selfishness—not a mean, piggish selfishness, necessarily, but the using of all nature so as to make one's self happier; the using of all society so as to make one's self happier; and the spending of all the power and energy of one's being to make one's self happier.

I believe in happiness, but I do not believe in the happiness that is wrung out from selfishness. I believe in that happiness, pure and undefiled, which comes from mating yourself with God, and from accepting the idea of disinterested and continuous benevolence to others as the line of unfolding in yourself, and as the fountain of that happiness which the world can not give, and which the world, blessed be God, can not take away. When a man has been developed from the universal life of self-serving in decent, moral ways, into a life of serving others, so that that has come to be the key-note of his life, he is born again. And this is no fantasy; it is no mere figure of speech; it is as different a use of his whole self as if he had been taken down and reconstructed.

We have had some vessels rebuilt in our navy (we built them for the sake of keeping a name), and after they were rebuilt there was not a stick of timber in them that was there when the keel was first laid. Every stick had been taken out, and new timber was put in from end to end.

So, when a man is spiritually rebuilt, every selfish element should, according to the theory of conversion, be taken away, and every single element should be resupplied from the side of benevolence.

Let no man suppose, therefore, that he does a foolish thing when he says, "I have been doing wrong, and I believe I will stop off all my sins—that is, all that I know to be such—and will join the church. That will be respectable. I don't understand much about it, but I suppose that is the safest thing to do." I do not rail at such reasoning; I only say that is not being converted. It is not an evidence of having passed from the old life to the new. When you have said that, you have not gone from death to life; you have only embellished the old selfishness with more respectable raiment than it had on before. Thousands of men go into the church just as one would go into a carriage, because it is easier to ride than to walk; but the road is the same, and the journey is the same.

When a man is truly born again, it is because his whole ideal of the functions of life, his whole conception of human dispositions, everything of that kind, is changed in him. Where love is predominant; where it is in proportion to men's needs; that is, where pity and compassion are in the ratio of the want, the lowness, of those who are served, there are signs of conversion. But when a man is converted in these respects, of course he must blossom before he sprouts. The root must grow before the leaves can appear; and afterwards the leaves, which are morality, will adorn the stem; and by and by will come the blossom; and then will follow the fruit and the seed.

I do not believe that any man is converted suddenly into this high, luminous idea of Christian life. If he professes it, it is a thing that we can not question. If he perceives it, accepts it, and begins to develop himself in it, or educate himself to it in life, he gives proof of what he professes.

"But," you say, "it makes all the difference in the world whether a man feels, 'I am healthy; I am moderately rational in my appetites; I am keeping the laws; I am doing what incidental good I can; and religion is a still further addition to my strength; and I hope, by and by, at the end of life, when I die, to be exalted to thrones and dominions in the other world.'"

That is self-seeking all the way through. It may be a very respectable kind of self-seeking,—if there is any respectability in selfishness,—but it is utterly foreign to the New Testament conception of Christ, who represents God, and of discipleship as demanded by the Lord Jesus Christ. I do not dissuade you from joining the church; I think you will probably meet more beneficial influences in the church than anywhere else; but that is not being converted. Being converted is not merely lopping off a few excesses. To be converted is not to sing, to pray, and to feel on the whole a relishful poetic inspiration under the influences of the sanctuary. Being born again is to have the heart of selfishness and self-seeking changed; and, in the place of it, to have the seeking of others, the glory of God and the welfare of men. That is conversion. It may come with observation, or it may come without it; it may come early or it may come late; but when it comes, that is the ideal.

The great trouble in this world is that the New Testament has no commentary. I had a letter only this week, as I have every week, from some young person starting out in life, asking, "What is the best commentary I can have on the Bible?" Well, I can not send them this, because the only commentary of the Bible that is really of much value is a person that is living the Bible; and, really, a Christian is the best commentary on the New Testament that anybody can have. But there is not enough of such commentaries to send out. The edition is small. Organized church life, to a very great extent, is founded in selfishness. There must be a church within the church. Ordinary sects are like light-houses, built of stone, so strong that the thunder of the sea can not move them—with no light at the top. That which is the light of the world in the church is not its largeness, not its services celebrant with pomp and beauty, not its music, not the influences in it that touch the taste or instruct the understanding: it is the Christ-likeness of its individual members.

How much Christ-likeness is there in the relation between the Protestant churches and the Roman Catholic Church? For every anathema that that great church issues against the sects, the heretical sects, the Protestant sects send back a damn to answer it. They stand denouncing each other in their inter-strife. Throughout the world, there has never been in politics, even during war among savage nations, more ruthlessness than has existed between the various sects of christendom from the beginning down to this day. It is a little ameliorated; that is to say, there is a little oil on the wheels, so they do not grind so hard; but organized Christianity, to a very general extent, is nothing but organized Christian selfishness; and Christians stand over against each other, oppugnant, not confiding, not serving, not loving, but hating and hindering, and in every conceivable way misinterpreting. You can not find the doctrines of one sect in the books of another. Of the scores and scores of sects over the world, can you find me no one that stands distinct from all others in that it loves? I can stir this continent from side to side, and rock it as earthquakes rock the hills, if once you will give me the privilege of thundering hatred. How easy it was to stir up this land, not against slavery—oh, no; but when sectional politics brought rupture, and the North and the South were arrayed against each other, what enthusiasm there was on the part of the South! and what high and holy wrath and hatred there was on the part of the North! Let the element of hate come—let a man be called, with the calling of Jehu, to smite the house of Ahab, and to cut off every living soul, and, oh, how pious folks are! What Christianity there is in standing up for your creed, and, the moment anybody diverges from it, instead of making it better, and bringing more light to it, standing and crying "Heretic," and saying, "This is an infidel and a dangerous man!" Let a man in the slightest degree seek to alleviate the difficulties that men find, and to go down after those that are below him and help them to come up, though they be the lowest infidels, by preparing for them a better way and a clearer intelligence, and how do those men who are opposed to him take another pull on their belt, and go at him!

If there were no religion except that which has been shown from century to century in the churches, in councils, in organizations of Christianity, the world might well despair. Not only sects, but individual churches are in this lamentable condition. Churches envy each other just as much as merchants do; just as much as bankers do; just as much as speculators do. There is no very great difference between the men who live in Wall Street and the men who live in Brooklyn. Is there a church that draws rather more attention than yours does? What mean, envious remarks are made! How are all the faults found out! How are men utterly without conscience, and careless of the representations and misrepresentations they make! How they slander and backbite one another! How they have the very spirit of the infernal! But yet they do it all because they think other churches are not pure, not right, not orthodox! They play devil because they hate the devil so!

Well, is this type of religion going to prevail, and, if it prevail, is it going to convert men? Whenever you see an organized church in which every man, woman, and child is luminous with the spirit of gentleness, sweetness, and love, you have established a power that will outweigh the power of all the churches on the globe. You know we have had great churches, with here and there a traveler, here and there one who has come into the very highest spirit of Christ; but there has never been gathered, to my knowledge, a church of one hundred members that was so like to Christ that the force of the social principle was developed, and the central element of divine love became enthusiastic—perfectly infectious. We have never had a trial of what love is in theology. We have had it in single people; but they were like single types, scattered here and there, and they spelt nothing. We have never had one thousand, we have never had five hundred, we have never had anywhere on the earth one hundred men creating that common enthusiasm which makes the very air an element of power around about them, on the transparent element of love—love humbling itself; love serving; love slaving and not crowning itself; love taking its own crown off to put it upon the head of others. We have never had a cluster of such men—not so many as a score—certainly not a hundred.

Now, if there could be gathered together a thousand men who really believed in the conception of the disposition of God as one not seeking himself, but using the royalty and the fullness of his own power, and all the agencies of nature, through time and through eternity, for the lifting up and carrying up of the weak and poor, why the day of Pentecost would be dimmed, wiped out, in comparison with the power that would be enthroned in this world. But we are all serving Christ with our horns, our claws, and our teeth. The animal, as yet, is regnant.

So, too, to-day, a great many men are much alarmed for fear the Bible is going to slump from under us. They are very much alarmed for fear the doctrine of inspiration is going to receive an overthrow.

I have, in summer, for amusement gone out with rod and stick to the ant-hills, large and populous, and, with a little rod which hurts nothing, given a stroke, and they have swarmed, and poured out, and run about, inside and outside, investigating up and down. You would think that the whole universe was going to nothing because the ant-hill was being disturbed.

You hear some new view of scripture; you see the sloughing off of some prejudice, or the taking away of some mere superstition; you perceive the light of historic truth, showing you what the real structure of the Bible is; and the whole hive is in a state of swarming buzziness.

Now, you can destroy the Bible by burning the paper it is on; but you can never destroy that which is the Bible, and the resolute, ineffaceable spirit of God that is in it. It is the God that is in the Bible that makes it immortal, and gives it this power; and the ideals that are in it you can not destroy. They are the only things that have any power in them that is good for anything. There is sweetness in its ideals. There are charms in its songs and hymns. There is instruction in the example of its mighty men. There is blessedness in the walk of Him who took on the human form that he might serve humanity. And these are the ideals, the new conceptions, of life, of divinity, of duty, of being, of morality. The Bible is the opening of a royal view of the interior of the universe; and you are never going to take that away again. You might just as well be afraid that astronomy is going to perish, and that the stars will go out, because some man has a new theory of astronomy. The stars are steadfast in their courses; and the Bible is God's illustration of truth. It is the Book that gathers up the things which have been found out, or learned, or thrown by the light of God's spirit into this world, among men; and those things are not going to be changed by any theory of inspiration, nor by any salvatory or destroying process upon the outside of the material quality of the Bible.

I love the Bible, but I do not love it on account of its mere letters and sentences. I have no superstitious reverence for it: but it is a firmament to me; and out of it shine all those conceptions that irradiate the lowest life on earth; that transform men as ordinary nature never can; that bring out of silence the voice of God, and from the invisible, faith seen picture of the eternal throne. It is the Book that knows what sickness is, and how to heal it; what weakness is, and how to strengthen it. It is the Book which has the Morning Star that never sets, and the Evening Star that is ever risen. It is the Book of Life; it is a light to your feet and a lamp to your path, by which men of God may be thoroughly furnished unto every good word and work. I am as indifferent to all the assaults that are made upon it as a man would be if one should engineer an assault upon the north pole or the equator. You can not destroy that book which all the souls of men long for; the book that is meant for eyes that are weak, and hearts that are wounded, and those who grieve over life and wish for the vulgarities which men constantly feel in this world; the book of translation; the book of conversion; the book of communion with God; the book of the Holy Ghost; the book that sheds its atmosphere, as the sun sheds its light, upon the hearts of hungry men and women. It is invincible; it is never going to be destroyed; nor do you need to weep and mourn about it. But if, instead, the thought of this energy could be scattered upon us to make us live the life of the Bible, to develop in us that sublime conception of organized life that was in Jesus Christ and is in God, ah! we should need no more apology and no more interpretation. The inside of the Bible would have conquered the outside.

Let me not close in my own words, but let me read to you these words from the inspired record: "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the spirit, if any bowels and mercies, fulfill ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."—*H. W. Beecher, in "Plymouth Pulpit."*

THE FIELD.

MAINE.

Albion.—The next quarterly meeting of the Maine Central Christian Conference will be held with the Christian Church in Albion, commencing Friday, February 16th, at 10 o'clock A. M., and continue over the Sabbath.—ORA O. CROSBY, Sec'y, Jan. 27th.

Skowhegan.—The HERALD, in its new shape, is very satisfactory to us all. "The Field" is a spot of special interest to me; it brings some of the same joys that come with letters from absent friends. I wish more would contribute to this department. Might not some plan be devised by which we could hear all that would interest and encourage us from every part of "the field?".....We have good news to tell. The quarterly meeting was held with us December 23d, 23d, and 24th, and it was truly one of the "heavenly places in Christ." The brethren and sisters came and brought the Lord with them, and it was good to be here—so good that some were led to ask, "What must it be to be there?" Christmas followed, and we had two large trees loaded with presents of every grade, from gold watches and greenbacks to pop-corn and jumping jacks; but it passed, and left the writer more than $50 better than it found him, for which thanks be to the Lord and his people.....Tuesday evening, December 26th, I went to the depot, and on the arrival of the evening train met Bro. Lewis Phillips, to whom I had written for help in some extra meetings. Bro. Phillips remained with us ten days, during which time seven resolved to go with us to the kingdom of heaven; others are "almost persuaded." We received eight to the membership of the church at the conference in December. Union meetings are being held during the week of prayer, and we feel that the interest is deepening. God grant us a great victory in this place. Brethren, pray for us.—T. S. WEEKS, Jan. 13th.

Palmyra.—Died, in Pittsfield, December 27, 1882, Sarah Webb, aged 34 years, 3 months, and 27 days. Sister Webb was married to Amasiah Webb May 8, 1866, at Corinna, by Rev. Sherman Stone, and moved to Palmyra March 26, 1875. Bro. and Sister Webb experienced religion in the winter of 1876, were baptized in the following June by Rev. Mr. Springer (M. E.), and united with the Palmyra Christian Church July 9, 1876, and from that time they have both been faithful Christians. April 25, 1881, they moved to Pittsfield. The family has seen much trouble in the loss of friends. Sister Webb's father died March 12, 1880; her mother January 1, 1881; her brother September 3, 1882. She had been in poor health for several years; a severe cold brought her to her bed, and in one week her earthly mission was done. Her sufferings were intense, but she bore them with Christian fortitude. A model Christian was Sister Webb—a friend to all, an enemy to none. She leaves four children and a lonely husband to mourn her loss. May these dear children remember mother's advice. Bro. J. P. Watson will remember little Charley Webb's dimes, with the promise of being a minister. Sermon by Rev. T. P. Humphrey, of Pittsfield; text, Rev. 14: 13. He was assisted by Rev. Mr. Jewell (M. E.).

Not long ago she filled her place,
And sat with us to learn;
But she has run her mortal race,
And never can return.

Perhaps our time will be as short;
Our days may fly as fast;
O Lord, impress the solemn thought
That this may be our last!

.....The March quarterly meeting will be held with the Christian Church at North Newport.....Friday, January 19th, the members of the Christian Church, and others, on Plymouth Ridge met at the dwelling-house of Bro. Thorne and donated to Rev. T. P. Humphrey the sum of $13.61 in cash, besides other articles of need, amounting in all to $20, for which he expresses his gratitude to the donors.—C. M. JEWETT, Jan. 29th.

NEW HAMPSHIRE.

Portsmouth.—The Christian Church in Pawtucket, Rhode Island, is prospering under the labors of Bro. C. F. Burleigh, the devoted pastor. The church is enjoying a good degree of spiritual life, and some have recently been converted .....Bro. H. M. Eaton, now supplying the pulpit of the Christian Church in Franklin, will return to Walpole the 1st of April, and Bro. G. T. Moses, of Eastport, Maine, will take the pastorate of the Franklin Church. It is worthy of note that three of the pastors of churches in Franklin were formerly ministers in the Methodist Episcopal Church.....Rev. Joseph Cook, in his Monday lecture in Tremont Temple, Boston, speaking on Christian Missions, said: "We talk of our generosity to missions. All that united Protestant Christendom raises annually for mission-work would not pay the liquor bill of the United States for three days, nor that of Great Britain for two. We expend $7,500,000 inside Protestant Christendom for missions. The dissipations of Saratoga, or Newport, or Brighton, would hardly find this sum worth mentioning in the hugeness of their expenses for self gratification.".....The golden wedding of Bro. James H. Wheeler, of Swampscott, Massachusetts, was observed Monday afternoon and evening, January 29th, at his residence in that town. There was a large attendance of relatives and friends, and many elegant and costly presents were bestowed upon the venerable couple who have borne the joys and sorrows of life together for fifty years. Among the presents was a valuable silver service. Bro. James Wheeler and wife are members of the Christian Church in Lynn, Massachusetts, and have always taken a deep interest in its welfare. May the sunset of their lives be clear.....Bro. A. H. Morrill, so well known in New England, is not only a teacher in our school at Stanfordville, but also pastor of the Christian Church in that place. On Thursday evening, January 25th, the members of his church and society gave him his annual donation, which was the largest in attendance and in proceeds of any donation during the five years he has served them. We congratulate our brother on such tangible expressions of interest and affection.....The Young Men's Christian Association of Lowell, Massachusetts, is in a prosperous condition and doing a great work in that city of spindles. It numbers over one thousand members, and spent over $4,000 in its work last year. The sixteenth anniversary of

the association was held Sunday, January 28th.....Four pastors of churches in Fall River, Massachusetts, have vacated pulpits within a few months past.....The festival and fair at Rye, by the Christian society, was a complete success, some $225 being realized for the benefit of the society. .....The Christian Church and society of Corinna, Maine, are to build a new house of worship at a cost of about $4 000. We are glad to know that the pastor, Bro. J. T. House, has greatly improved in health.....In my sketch of Bro. Rowell's life, for "Lubec" read Sebec.—JOHN A. GOSS, Jan. 31st.

NEW YORK.

Albany.—Rev. C. D. Hainer has been called to the pastorate of the Christian Church at Rural Grove.—*Criterion.*

Milan.—The Christian Church at Milan will be without a pastor after the 1st of April next. Any one wishing to locate here will please correspond with Bro. Nathan Case, Lafayetteville, Dutchess County.—R. CASE, Church Clerk, Jan. 30th.

East Cobleskill.—The church and friends of this place met in their house of worship on the evening of December 14th and gave for our benefit $75 in cash, for which we are grateful, and pray that God will bless them abundantly.—D. M. AND E. E. TULLER.

South Valley.—A brother, unmarried, to take charge of a small church, and two congregations outside; one who is energetic and alive to the interests of Christ's kingdom—who is willing to work for Christ's sake on a moderate income—is wanted. Apply at once to W. H. Humphrey, South Valley, Otsego County, New York.

De Lancy.—The next session of the Delaware County Quarterly Christian Conference will be held in the Christian Church at De Lancy, commencing Friday evening, February 16th, and continuing over the Sabbath. A cordial invitation is extended to all the brethren in this and adjoining counties. Brethren, hear the Macedonian entreaty, "Come over and help us."—H. D. CHACE, Sec'y, Jan. 26th.

East Berne.—The next session of the Albany and Greene County Christian Quarterly will meet with the people of East Berne Friday evening, February 16th, to continue over the Sabbath. There will be preaching on Friday evening; also Saturday, at 11 o'clock, fellowship meeting immediately following sermon. Churches please appoint delegates. Let ministers and delegates come prepared to work. All friends are invited to be present.—J. I. BROWN, Sec'y, Jan. 28th.

Honeoye Falls.—The friends of the Christian Church here made a surprise for our benefit on the evening of the 25th of January, which proved to be a very enjoyable season. The gifts of those present amounted to $55.90 cash, for which we are truly thankful. I am told that at an early date the Christian Church here was the leading society of the village, but that time is passed, and at present a cloud is hanging over it. Several attempts have been made to restore an interest in the cause here, but with no very substantial or flattering results. I have been preaching here since the 1st of April, but as yet see no change in our prospects for success worthy of note. There are a few of the true and tried ones here who would be glad to see the cause built up, but they have become discouraged. It was by the invitation of the few that I came here without the promise of any remuneration whatever, and since my coming I have tried to do what I could for the cause. Besides the gift mentioned above I received $5 three weeks ago from a sister who has long made it her business to attend to her Master's work. Thanks to those who thus remember us, and may the Lord in his own good time reward them with interest.—A. M. LETTS.

PENNSYLVANIA.

Elkland.—The sixty-fourth session of the western division of the Tioga River Christian Conference will meet with the Knoxville Church on Friday, the 23d of February, commencing at two o'clock P M.—T. B. FOOTE, Clerk.

Granville.—I commenced a series of meetings at Granville, Washington County, on the 8th of January, Elders W. H. H. Knight and D. A. Barney assisting me in preaching several sermons, each to good acceptance. I have preached during this meeting twenty-five sermons and one funeral discourse to large and attentive congregations. The result of our meeting is that twenty-two professed to be converted and twenty four were received into church fellowship. The converts are to be baptized and the other ordinances of God's house attended to on the first Sabbath in March. The church was reorganized by electing the proper officers necessary to the completing of the organization of the church. Elder D. A. Barney was taken sick and could not continue his labor with us. He is still in a very critical condition. Let all pray for his restoration, as he is needed in the cause and in his family.....Our next meeting begins with the church at Hyndman, Bedford County, on the 17th of February, to continue several weeks. Let all pray for the upbuilding of the Redeemer's cause and the flourishing of the Christian Church in the Western Pennsylvania Conference.—JOHN A. PLOWMAN, Missionary, January 30th.

NORTH CAROLINA.

Franklinton.—I am a little girl eleven years of age, and am attending Franklinton College. I thought the readers of the HERALD might like to hear from one of the pupils of this school, so I will tell them a little about what we are doing. Professor Young and Miss Allen returned the 27th of October, and we were all very glad to see them back again. Two other teachers came with them, Miss McDuffee and Miss Link. School commenced October 30th. I was very glad to go to school again, and have not missed a day since it began. Miss Alice, Mr. Young's daughter, came down just before Christmas, and all of the pupils were glad to see her, also to know that she was going to help teach them again. Between Christmas and New Year we had vacation, and upon Tuesday school opened with a large number of new students. I study history and arithmetic, in which Professor Young is my teacher; geography, grammar, spelling, and music, with Miss Link as the teacher; and Miss Alice teaches our class in physiology. I have never studied this before, but I like it very much. Miss Alice has also a class of young ladies that she teaches all kinds of fancy work, and I am taking that too. We have an organ in the college and a nice new one in the boarding hall which Mrs. Wilson gave us. We expect Elder and Mrs. Wilson down to visit Franklinton the first of February, and we shall be happy to see them, for they have built for us a very fine boarding hall. We had a nice Christmas tree on Christmas evening, and Mr. Brush, of New York City, sent each of the pupils a pretty New Year's card, which Miss Alice gave to us the first day of school after New Year's. I thank him very much for remembering us, and I think the other pupils do also. We are told that he thinks of visiting our school this winter, and we shall certainly be glad to see him, for he too has done a great deal for our race. Another of our kind friends is the Rev. J. W. Wellons. He visits our school occasionally, and we are pleased and encouraged by his visits. I will close my little letter by saying that I would like to see the editor of the HERALD very much.—ROBERTA LONG.

OHIO.

Careysville.—We are having a glorious protracted meeting at this time with more or less conversions every day and evening—some twelve or fifteen up to this date and still on the increase. Elder Rapp is our pastor. I am almost seventy-four years old, and am trying to help in the meeting.—J. T. HUNT.

Dallas.—We closed a precious meeting last evening. There were eight added to the membership of the church. The church is in the best condition, spiritually, we have ever known it. May the good Lord bless this good work, and continue it till the entire community is converted from sin to God.—J. GRABILL.

Vienna X Roads.—We have just closed a very interesting meeting at Vienna X Roads. The church was greatly assisted by the members of the M. E. Church. The whole community was much interested. There were nineteen happy conversions and additions to the church. Bros. Emmons and Ones were with us one evening. Praise the Lord.—C. L. WINGET.

Levanna.—It has been my privilege to assist Bro. T. J. Bowman in a meeting of eight days at Olive Chapel, Brown County. We had a glorious meeting. Ten additions, and the church is greatly revived. Brother Bowman has been the pastor for two years, and has, by the help of the Lord, done a great work. May the Lord continue to bless his labors is the prayer of the writer.—C. L. SINGER, February 1st.

Sparta.—January 28th we closed a very successful meeting at Church Hill, Columbiana County. There were seventeen conversions, all of which united at the "Hill." The church has not been awakened to such a deep-felt interest for years. We were assisted by Elder Cameron, who has many warm friends in this vicinity. He is highly respected wherever he goes. May we all, by the grace of God, be kept faithful, and in the end receive the "crown of righteousness."—I. J. MANVILLE.

Cardington.—We closed our meeting of days with the Thompson Christian Church, near Richwood, Union County, January 21st. The meeting was interesting from the first, and resulted in reviving the church, but there was no outside revival manifested. Rev. W. A. Warner was with us, and preached fourteen sermons, to good acceptance. We hope yet to see some good results from the seed sown.....I will commence a meeting of days with the Fair Plains Church, Madison County, the fourth Sabbath. We sincerely ask the prayers of all Christians, that the spirit of God may be manifest.—S. A. CARIS, January 24th.

Waterloo.—We have enjoyed a precious season of grace with the people of Waterloo. Quite a number were added to this band of workers in the Lord's vineyard. Our sermons were usually short—from ten to twenty minutes. We are more and more impressed that short sermons and work by the church is the thing needed. The day before the meeting closed we received a suit of clothes from the young people of the village. This mark of appreciation was most gratefully received. Not a cent from any professor went to purchase the gift. May God bless the donors, and may it soon be said of them that they are of those who love and serve the Lord in the beauty of a holy life.—S. W. P. RICHARDSON, January 25th.

Eaton.—We closed a thirteen days' meeting with the Bethlehem Church on the 26th. Elder T. C. Dilts, of the West Florence pastorate, was present eight days, and his earnest, pungent sermons did much good, causing both "saint and sinner" to feel the power of truth. The church being ready for the work, our meetings were largely attended, and continued to grow in interest from the beginning. We received six into church fellowship, and hopefully expect others soon.....We expect to begin our meeting in town the second week in next month. Rev. C. L. Jackson, of Indiana, will do the preaching. Brethren, pray for us.—W. H. ORR, January 29th.

Centerburg.—I held a meeting of days in December last at the Licking Chapel, in Licking County. Congregations were large and attention good. Twenty-one united with the church. This is the place where I was brought up and where I embraced religion nearly thirty years ago and joined the Christian Church. It afforded me great pleasure to be an instrument, in the hands of God, in leading my neighbors and acquaintances to the Savior. This church has been in a low state for fifteen years. We expect to repair the church house next summer. The future prospect of this church looks favorable at present. .....I closed a meeting of days at Centerburg yesterday. The attendance and attention were good. Two united with the church. Bro. G. D. Black delivered five discourses, to good acceptance. Bro. Black is a young man of great promise.—B. H. CHRISMAN, January 29th.

Ft. Isabel.—The meeting at Mt. Zion Church was the most interesting, in many respects, and powerful in spirit of any meeting of my life. The good Father gave us the spirit without measure. As many as seventy-five would bear testimony to the love of Christ after the sermon. A young lady belonging to the Catholic Church, and who had spent some time in a convent, attended, and was so wrought upon by the Spirit that she went to her brother in the audience and besought him to give his heart to Christ and join the church, which he did.....While the Spirit was making our hearts glad a painter was busy beautifying the building, and now Mt. Zion house is one of the finest painted and frescoed buildings in southern Ohio. Forty-seven Hymnals were sold and a new Bible procured, and now all are rejoicing in a Savior's love. Seventeen additions. "Praise God, from whom all blessings flow."—J. F. BURNETT, January 30th.

Gromville.—Bro. Coan,—I have just closed one of the most interesting meetings at Beemsville, Darke County, Ohio, that I ever held in my life. There were forty-seven accessions to the church. Oh, how it cheers our hearts to see the wandering ones coming home to Christ! This is one of the strongest churches in the county. I have received over one hundred members into this church within the last year. The people here are awake to the importance of the great work of the blessed Master. We are going to build a larger house in the spring.....We closed our meeting at the Palestine Church January 13th. The attendance was large. There were seven additions with a prospect for more soon.....The meeting at the Teegarden Church closed December 29th with ten accessions to the church. Elder H. Cole, of Kansas, was with us through the meeting, and Elder Joel Thomas part of the time.....Also at Colestown, December 14th, Brothers Cole and Thomas assisted. One united with the church during the protracted effort, and four came out on the Lord's side at our last regular appointment.—C. W. HEDGES, Jan. 29, 1883.

Carthage.—On the evening of January 7th I visited, for the first time, the Cave Spring Christian Church. By invitation of their pastor, Rev. P. McCullough, I spoke to a large and intelligent audience. The following Sabbath, January 14th, I returned to fill the appointments of Bro. McCullough with the understanding to protract the meeting. On the following Wednesday evening Bro. McCullough came to take charge of the meeting already in progress. The meetings in the morning were spiritual, interesting, and profitable in bringing together the heretofore divided condition of the membership. We hope and pray that there will ever remain among them a willingness to forbear one another in love, "endeavoring to keep the unity of the Spirit in the bond of peace." Meetings have continued every evening since their commencement. Much of the time the weather has been very cold, but the congregrations have been very large and the preaching has commanded the closest attention. January 21st, Sabbath evening, one conversion and one accession to the church. I left the meeting, which is still in progress (January 26th), to labor elsewhere, Bro. McCullough remaining to complete the work in his proficient and able manner of conducting such services—a successful workman in the Master's vineyard. May the good Lord continue to revive his work in the midst of the years. Others are giving the subject serious thought. Pray that the good work may go on.—DAVID S. HUSTON, January 26th.

The Sleeping Earth.

Stern Winter reigns, a despot king
  Enthroned amid the drifting snows;
Earth to his feet no tribute brings,
  But to his chilling mandate bows.

Fair Mother Earth—she sleeping lies,
  And o'er her cold and pulseless breast
The robe of white is folded close
  Above her vanished loveliness.

Her voice is hushed; no whispering breeze
  Bears to our ears in sweet refrain
The trill of birds, the sign of leaves;
  We listen oft, out, ah! in vain.

Down where the stream in murmurs low
  Erewhile sang soft a lullaby,
We linger not: its gentle flow
  In Winter's cold embraces lies.

The leafless trees, all cold and bare,
  Tow'rd heaven they stretch beseeching arms,
Seeking some benediction there,
  For mute despair some healing balm.

Silent and sad, with solemn awe,
  The stars of heaven their vigils keep.
Fair mother, o'er thy marble brow,
  Guarding with love thy slumbers deep.

Ye winds that o'er her moan and sigh,
  Her deep repose ye can not break;
Unheeded all thy bitter cries,
  Unanswered all thy calls, "Awake!"

Thou who didst speak when wind and storm
  Had gathered o'er fair Galilee,
When waves were wild with tempest torn,
  And billows rolled an angry sea,—

Speak thou to her, and she shall live—
  Shall waken at thy voice divine;
And we to thee the praise will give—
  The glory shall for aye be thine.

T. V. P. WYMAN.

Conneaut, Ohio, January 29, 1883.

A GRAVE ERROR IN OUR COLLEGE CURRICULA.

BY G. D. BLACK.

(*Concluded.*)

Our college curriculum has been borrowed from the old English schools, and it does not seem to have occurred to very many educators that it needs to be radically changed. Three hundred years ago, when Lord Bacon attended the Cambridge University and became disgusted at its system, it was necessary to study the Latin tongue even exhaustively, for it was the only medium of communication. English literature was then in its infancy. Bacon, to secure the perpetuity of his works, wrote them in Latin, supposing that the English language would soon disappear. He was not as far-visioned in this as in other things.

To-day English literature is second to none on the globe, and the necessity which existed in Bacon's time for the study of the Latin and Greek tongues and their literature no longer obtains. What are the arguments adduced in support of the study of these and the foreign languages?

1. Derivation. Nearly five per cent. of our words are of Greek extraction, and a much larger per cent. of Latin origin, and it is claimed that in order to understand clearly the meaning of these words it is necessary to have a knowledge of their origin and history. But why not make the same argument in favor of the study of the Anglo-Saxon? How few of our colleges have a course in this element of the English? Yet it is the very sinew and life of our tongue. It expresses our finest and deepest, as well as our commonest emotions. We can not dispense with such words as *tears, pain, love, hate, like, life*, etc.? Why not trace the chief words of our tongue—the words of every-day life, and of which the most skillful writers use the largest per cent.—back along the circuitous way through which they have come down to us?

Does any one use the verb *to tell* with more force by knowing that it is derived from the A. S. *telian, tellan*, and this from the O. S. *talon*? It is a bit of important information to know that *prevent* originally meant to go before, but do we who use it to signify *to hinder* think when using it of its primitive meaning? Few collegiates who speak of their *Alma Mater* care to know, or do know, that the first part of this word which is so often on their lips means *to sustain kindly*, and was applied by Latin authors to such of the deities as were friendly to men—as Ceres, the goddess of corn and harvests, and Venus, the goddess of beauty and mother of love; and also to the earth, the light, the day, the wine, and the soil.

It is a mite of pleasing information to know that *corpse* once was applied to living bodies as well as to the dead, and that the primary meaning of *tale* was to count or number, as in this line in Milton's L'Allegro:

> "And every shepherd tells his *tale*
> Under the hawthorn in the dale,"

which means that the shepherd counted his sheep under the hawthorn. And also in Exodus 5: 18—"Go therefore now and work, for there shall no straw be given you, yet ye shall deliver the *tale* of bricks;" and also in Chronicles, where those who had charge of the ministering vessels were to bring them in and out by *tale*. But who has the time and patience to hunt out all the curiosities of our language? One lifetime devoted exclusively to such a work would not be sufficient for the task.

2. Acquaintance with ancient classics and the literature of other tongues. To all that may be said in favor of this point, a sufficient answer is found in the fact that the Concord seer, the representative of American thought, was content to read his favorite authors—Plato, Montaigne, and Goethe—in translations.

George Ripley says, in his charming essay on Emerson, that he doubts whether he ever read ten pages of his great authors in the original. Furthermore, how is a foreign literature to add to our intellectual wealth unless we can enter into its refinements? We must be able to appreciate its subtleties and delicacies, else we would better read the most bungling translation, or stand on the sea-shore and count its sands.

I will venture to say that the collegiates are few who can read Plutarch in the original with the satisfaction with which they read Dryden's splendid translation of him.

Is it possible to learn a foreign tongue—learn it in the sense of being able to speak and write it fluently—without mingling and conversing freely and for a considerable length of time with those to whom it is native? One of the most accomplished linguists has remarked that, after much observation of the works of others, he had come to the rather discouraging conclusion that it is not possible to learn a foreign language.

Of course, even a little knowledge of a foreign language is somewhat beneficial, but is it not literary cant that pretends that anything short of the ability to manage the difficulties of the idiom of a language will enable one to read satisfactorily its literature? That the superficial knowledge of foreign tongues acquired by the young men and women of our colleges—and this is all that can be gotten in most cases—will enable them to read their literature so as to enrich them intellectually, is an idea that belongs to an age of empty pretension and superficial attainments. It is well known that Porson, the greatest Greek scholar England has ever produced, said that when he was traveling in Greece school-children could teach him Greek.

3. From the two points already noticed the conclusion is drawn that one can not use the English language skillfully without a knowledge of other tongues, especially of the Greek and Latin languages. Then Shakespeare must have been a bungler, for it is certain that his classical attainments were very limited. We often see the quotation from Ben Johnson that he had "little Latin and less Greek." But another has said that he had "little Latin and no Greek."

Those who contend that the interspersion of classical allusion and thought in his works argues strongly in favor of the presumption that he was a classical scholar, should remember that such an argument will prove all of our American writers to be classicists, many of whom it is well known are not such. Translations in Shakespeare's day were plentiful, and that he read them and borrowed from them is highly supposable. That a young man who married and entered upon the cares and activities of life at eighteen had linguistic training sufficient to affect visibly his style and thought is not within the province of the law of probability—not in the case even of Shakespeare. The fact is, if Emerson speaks correctly, that he was a great borrower, borrowing from any source whatever and not stopping to give credit. The extent of his indebtedness may be inferred from this account of it in "Representative Men:" "Out of 6,043 lines," in the First, Second, and Third Parts of Henry VI., "1,771 were written by some author preceding Shakespeare; 2,373 by him on the foundation laid by his predecessors; and 1,899 were entirely his own." If this investigation be true, Shakespeare can not be said to have absolutely invented his plays, and an account of the occurrence of classical thought in them is easily given.

Was the tinker a good writer of English? I challenge the English-speaking world to produce his superior as a writer of terse, idiomatic English. We have not more than two in the tongue who are his equals as *expressers*. I will give an example from the Pilgrim's Progress:

"In this combat no man can imagine, unless he had heard and seen as I did, what yelling and hideous roaring Apollyon made all the time of the fight—he spake like a dragon; and, on the other side, what sighs and groans burst from Christian's heart! I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two edged sword; then, indeed, he did smile and look upward; but it was the dreadfulest sight that ever I saw."

No amount of training in classical lore will enable one to write like that.

Bunyan's English abounds in excellencies, yet he knew no language but his own, and of that, if we except what he had gathered from his Bible, he knew only such as was spoken on the streets and in shops.

Dr. Franklin has given us a singularly felicitous style. I do not say that his composition is always formed according to the best grammatical and rhetorical rules of our language; but for purity, strength, and simplicity, what he has written will compare favorably with the leading productions of America. It is well known too that Franklin formed his style before he knew any other language than his own, by reading the best writers of English.

Were Irving and Greeley good writers? That Irving is, in the field of letters, the finest product of America, is believed by every one who knows enough about our literature to hold an intelligent opinion regarding it; and that Greeley is foremost in the field of journalism is readily conceded. Yet every school-boy knows that Irving's schooling ended at sixteen, and that Greeley's scholastic training consisted of such as was gotten at a district school in forty-five months. But a more indefatigable reader than Greeley was has perhaps never been known. Parton says of him that "when he was not assisting some bewildered arithmetician, he lay in the old position, on his back in the fire-place, reading, always reading. The boys would hide his book, but he would get another. They would pull him out of his fiery den by the leg, and he would crawl back without the least show of anger, but without the slightest inclination to yield the point." True, Greeley was a prodigy, but keep the point steadily in view that good writing is not confined to classicists.

Finally, who to-day is the first essayist in our country? The place easily falls to Edwin P. Whipple. It is true that he has had no classical training; but a clearer, more versatile, stronger, more accurate English than his is not wielded by any American writer. Read the six volumes of his published works. His knowledge of English writers from Marlowe down to Tennyson is astonishing. And American literature is as familiar to him as the alphabet. As one turns over his pages the mind becomes weary in thinking how his tireless brain has fell unceasingly on the great fountains of English thought. Whether he is dissecting the character of Bacon, or giving a glimpse into the soul of the myriad-minded Shakespeare, or unfolding the beauties of Wordsworth, or helping us to a better understanding of the genius of our own Hawthorne, the same close, vigorous, stately style prevails.

The Greeks, whose language Mr. Garfield pronounced the most perfect instrument of human thought ever invented, knew no language but their own. That they studied *its* etymologies is not at all certain. The concurrent testimony of philological writers is that Thucydides, the greatest of Grecian historical writers, had no knowledge of the old Pelasgic, or Egyptian, or Phœnician tongues, the foundation of the Attic speech.

I will close this essay with a quotation from G. P. Marsh's "Lectures on the English Language," which bears upon the point before us:

"The greatest writers of Greece, as there is every reason to believe, were, in general, wholly ignorant of any speech but the common tongue of the Hellenic nation..... The mightiest master of words the world ever knew was Demosthenes, who certainly was acquainted with no language but Greek, and who built his own magic style on the foundation of Thucydides, a writer most remarkable for his independence of all that was arbitrary, all that was formal, and all that was conventional in the dialect of his country and his time."

BORN AGAIN.

I have often thought the Apostle John more than any other of the twelve drank into and comprehended the deep spirituality of our Lord's teachings and mission. It is in his writings that we find the following: "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name: which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." These words were used by the apostle in connection with a figure, in which, for our instruction, that we might in some good degree understand why Christ came to earth, he compared or taught us Jesus by the sun: "The true light which lighteth every man that cometh into the world." Also in reporting to us the words of our Lord to Nicodemus the same figure was employed: "That the light is come into the world, and men loved darkness rather than light," etc.

There has been so much of mystery and, as it appears to me, incomprehensible absurdity taught as the new birth, that it may harmonize, I suppose, with equally absurd systems of theology, that I fear but comparatively few of even our religious teachers have any clear conceptions of it.

In every vegetable, animal, or spiritual seed there is a germ which is susceptible to being quickened, and being brought forth into a new and higher life. The sun is the great quickening, life-imparting power to the vegetable germ. Without its light and heat no vegetable seed could germinate, grow, and come to maturity. With it, and other essentials of state and condition being supplied, it comes to perfection. In man there is a spirit-germ in the image of God; for "God is a spirit." Its great author placed around it, and it in the midst of all the essentials to become vitalized, when he created it or brought it into existence. It was then perfect, but in a germ state, and it might be called, as it truly is, an infinitesimal image of God. Although in no sense corrupted or depraved, still it needs a new birth—a quickening and bringing forth into a new, higher, and more perfect life. It needs to be born of God; for neither the blood, flesh, or will of man can bestow upon it this new life. Hence Jesus said, "That which is born of the spirit is spirit."

Let us understand still further by the use of this beautiful and instructive figure. Our God, who is an infinite spirit, is radiated upon man, the infinitesimal spirit, only by Jesus Christ, his Son. For as God has given but one sun to our solar system, by which he imparts light, heat, and vitality, so "there is none other name under heaven given among men whereby we must be saved;" for salvation, or the life-imparting power, is in no other than Christ. And hence of him John also wrote to us these words, "In him was life, and the life was the light of men."

Again, as the sun shines upon all the earth and imparts to all the vitality of its light, so Jesus also "lighteth every man that cometh into the world." Having all power given unto him and the government upon his shoulders he has not left himself in any age or anywhere without a witness; he has at least quickened all, as is evident by their consciences and their thoughts, accusing or else excusing themselves and one another. To as many as received him—received and used to the best of their ability whatever light he bestowed upon them—to them he gave power to become the sons of God; they were born again.

Once more. The light that emanates from the great spirit Father and is radiated upon the spirit of man by Jesus Christ, is truth; and it also, however it may be communicated to man, whether by oral or written language, by books or acts, or in any other way, is spirit and life; for Jesus said, "The words that I speak unto you, they are spirit, and they are life." We may now understand that the gospel of Christ is "the power of God unto salvation." It is the infinite Father communicating himself to his finite children through his well-beloved Son, enlightening and vivifying, enlarging and perfecting their powers and happiness.

Finally, What is this life produced in us by this new birth? Why, kinship to God, most certainly. John also writes to us, "God is love." And, "Every one that loveth is born of God, and knoweth God." And also, "He that loveth not, knoweth not God." This new life is a life of love therefore. Whosoever then, howsoever our Lord performs his work of grace within him, has his spirit so enlightened and vitalized as to be conscious that he ought to render obedient love to his God and equal justice or love to his fellows and is trying so to live, is born again; although not in the recognized church of Christ as acknowledged by man. He may not yet even understand that his devotion and righteousness was begotten in him by the Son of God; still he belongs to the great Shepherd, and will, if true to the light he receives, be finally gathered into the one fold. Such, I think, was Cornelius, the centurion to whom Peter was sent.

Many such may be very ignorant in many particulars; have crude views of God, often of duty also, and vague conceptions of a future life; but nevertheless are children of God. They may have an existence amid pagan, Roman, or sectarian darkness, thick and dense around them as an ocean fog around a steamer, and they may not know even that it is a fog, but think it a halo of light; still, if they do as well as they know (and all know some things), they are children of God. God will take care of all such, and wink at their times of ignorance. He will surely not leave them to remain in their poor estate, but will advance them into greater light, and as the light increases around and within them he will command them all everywhere to repent by entering upon a still higher and better life. All of us undoubtedly are in much darkness, and it would well become us to be modest. Such doctrines as the trinity, eternal decrees, inherent depravity, propitiatory atonement, water baptism into the church, and for remission of sins, have been so taught, and are so mystifying, that great darkness yet prevails everywhere, the church but feebly sensing that God is love. I believe, however, God has children in all churches, in all lands, and among all peoples; children born of the Spirit, whom he will more and more perfect in his own likeness of wisdom and love.

GEO. H. HEBBARD.

PREACHING POSITIVE TRUTH.

Dr. Talmage, the great Brooklyn preacher, says:

"I belong to the company of the orthodox, but if I thought that orthodoxy demanded that I must go to breaking other people's heads I would not be orthodox five minutes. By all this I do not mean to say it makes no difference what a man believes—it makes a great deal of difference. But the best way for you to correct what you consider error is in the most straightforward way to preach what you consider the truth. About twenty-five years ago, when I entered the ministry, I resolved that I would not interfere with any religious worker, however different his theories and modes might be from mine. I have fulfilled my promise."

These words have in them the true ring. Jesus says, "Every plant that my heavenly Father hath not planted shall be rooted up." I believe in rooting up all evil. But the true way to do this is by planting the good. I sometimes hear ministers slaying their brethren right and left, when they should be preaching the gospel of the kingdom of God. I have never known any good to come from calling brethren hard names, or from making ourselves a little wiser and a little better than others. That word from Dr. Talmage is a grand word, that he would never interfere with any one who was earnestly doing Christian work. That is the true ground. If the Christian pulpit has no positive truth of its own to teach, then let it go to the moles and the bats. It should be our delight to give credit to every Christian worker for the good he is doing. The churches of our land are doing a wonderful work. May heaven bless the good they do.

W. O. CUSHING.

LINCOLN UNIVERSITY.

It will doubtless be gratifying to many of our brethren to read anything of importance touching the higher education of colored men. Such education is the special mission of Lincoln University, located at Chester Chester County, Pennsylvania, near Philadelphia. The General Assembly of the Presbyterian Church appoints the faculty of the institution, and has the oversight of its theological instruction. All its professors but one are graduates of Princeton. Two hundred and twenty-five students are now there. Near two hundred more have been fitted for the university by former graduates, and are waiting for pecuniary ability to go forward. Personal help is extended to students and several are being educated at the expense of individual Christian men and women. One lady supports two, a gentleman in Massachusetts four, a gentleman in Illinois twelve, and Mark Twain one. With his own exertions a student may support himself upon one hundred and fifty dollars a year.

That is a good work, and all true Christian and intelligent fellow-citizens will rejoice in its success. But, while Presbyterians and other philanthropists put their money into that work, let the Christians remember that they have a like enterprise at Franklinton, North Carolina, and that it has already given acknowledged and unmistakable evidence of usefulness and success. In this movement God has given us a mission among a people longing for the advantage of religious and intellectual culture. Providence has pointed us to this work and prepared us to accomplish it. Surely as a people we are in the world for a humane purpose. The argument for our denominational existence has been made prominent enough in tracts and papers. Now let us transfer the plea from those but-little-read pages to the broad field of practical Christian work. Many have already done well for the school. Others have thought well concerning it, and have sincerely wished it success. Now shall not their material offerings follow the kind thought and the honest desire? Give, brethren—give now at this providential opportunity. A million of freedmen unable even to spell out the precious name Jesus—unable to read their Bible or their ballot—call upon you to give. Give now, promptly, cheerfully. Do not delay. The work is now under way; life flows on; our steps are toward eternity; the bound will soon be past. Brother, what thou doest for Jesus by doing it for one of the least of these his children, do quickly.

H. Y. RUSH.

MONTREAL'S ICE PALACE.

The public-spirited citizens of Montreal have been amply rewarded for their enterprise in constructing their palace of ice. There was considerable doubt at first whether it would prove a success. Some quite discouraged the attempt. The more persevering went forward, and in due time a beautiful structure ninety feet square, with four towers fifty feet high, and a center tower over one hundred feet, was built. The center and corner towers were tipped with spruce or fir, each bearing the British or American flags, the latter out of compliment to the numerous visitors from the United States.

Having occasion to go to Toronto on business, I availed myself of the cut rates by railroad lines—less than half the usual fares—to take the longest route and go by way of Montreal. The city presented a lively appearance with its thousands of visitors and its merry sleigh bells. The traveling was first-class—snow about two feet deep, and each street made level. It was about the best sleigh-riding I ever saw.

The Ice Palace was erected in a public square opposite the Windsor hotel—one of the largest and best in North America. The Palace was so constructed and arranged that visitors could readily pass in and out to enjoy its appearance. The blocks of ice were about three feet by eighteen inches, and were frozen together by throwing water between them when the building was constructed. This plan, aided by the low temperature of Canada, made the walls of ice solid and clear as crystal. The Palace was lighted by electric lights in the evening, and presented to the eye of the beholder a most brilliant and beautiful sight. The people of Montreal feel quite jubilant over their successful ice carnival.

J. E. BRUSH.

Toronto, Ontario, January 29, 1883.

DONATION.

We will acknowledge through the HERALD the receipt of fifty-three dollars as the result of a donation made by the members and friends of the Christian Church of Westbury, New York, January 10, 1883, for our benefit, and also to express thanks for the same. May the Father of all mercies reward this generous people with an abundance of the good things of this life, and in the world to come, life everlasting.

E. AND C. C. TYLER.

Little Nellie had been to a funeral, and she came home full of thoughts and questions. "Mamma, where do people go when they die?" "My dear, I can't tell you just where," said mamma. "But don't you know?" "How can I know? I have never died." "Of course not, mamma, but haven't you studied geography?"

Herald of Gospel Liberty.

A. W. COAN, . . . Editor
C. W. GAROUTTE, . Publishing Agent

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Important matter will always be found in the Publisher's Department, on the sixteenth page.

DAYTON, OHIO, FEBRUARY 8, 1883.

TO THE HERALD FAMILY.

I am very much rejoiced to say to my friends that my health is much improved. I am not yet able to leave my room, where I have been confined most four weeks, nor am I able to work but little. Hundreds of letters have been received from friends in all parts of the country expressing sympathy with me in my afflictions and earnest prayers for my recovery. I should be glad to answer each of these kind friends personally, but their number is so great as to make it impossible for me to do so. Be assured, dear friends, that I appreciate most tenderly your words of cheer and sympathy.

A. W. C.

—Rev. C. L. Winget is holding meetings in the church in this city on each evening of this week.

—The HERALD contains more reading matter this week than has been in it at any time in the past ten years.

—Bro. J. C. Burgdorf is at liberty to engage with any church desiring his services. Address him at Clifton Springs, New York.

—Rev. D. W. Moore, who has been in feeble health for several weeks past, is now visiting friends and relatives near his old home in Logan County, Ohio.

—Our dear old friend and brother, Dr. W. S. Johnson, of Milton, Vt., is greatly afflicted, and a constant sufferer. He asks the prayers of those who call upon God in faith for his comfort and restoration.

—It is not often that the readers of the HERALD are privileged to read so many accounts of glorious success of labor in the vineyard of the Lord as are contained in this issue of the paper. Our Field is so rich in accounts of bringing in sheaves that lovers of Zion everywhere will be made to thank God and take courage.

—Every pastor should see to it that the HERALD is promptly offered to each one of the converts gathered into the churches during the recent revivals that have prevailed so gloriously in many parts of the country. An acquaintance with the HERALD and an interest in its teaching will prove a most potent influence in strengthening the beginner in the work, and in acquainting him with, and interesting him in, the great and glorious mission of the people among whom he has chosen his religious home.

CHRISTIAN UNION.

By Christian union we mean that brotherly love and good fellowship in which there is a mutual recognition of the kinship and common spiritual life of all the children of God. Christian union is not something to be reached by an agreement upon a "basis of union" or by consent of parties to a certain standard. It is not to be voted into existence by a convention, nor is it an agreement of parties thereto. It is the normal condition of all that are born of God. The spirit of unity, brotherhood, and fellowship is as much an element in the Christian life as is the spirit of purity, faith, and devotion. Children that are living in the fraternal spirit that should honor the family relation are not found puzzling their brains with the problem of true family union. The spirit of familyhood takes care of all questions of that kind, even to the extent that their very mention would be ridiculous and absurd.

No man can read the New Testament with open eyes and escape the impression of prominence given to the subject of unity and fellowship. Jesus called men to himself and said to them, "Ye are brethren." "By this shall all men know that ye are my disciples, if ye have love one for another," and as a basis of perpetual union among them he said, "Continue ye in my love, so shall ye be my disciples." He assumed that if they had love for himself as source and center of all right affections and dispositions, they would as a matter of course have fellowship and fraternal relations among themselves.

In all the figures used by the apostles to represent the church the idea of unity and fellowship would seem to be the leading feature.

"Ye," that is, all believers, "are the body of Christ, and every one members one of another." "Now are ye the body of Christ and members in particular." "As we have many members in one body, and all members have not the same office, so we being many, are one body in Christ." There is one vine with its branches, one fold with its shepherd, one body with its members, one kingdom, one family, "the whole family in heaven and in earth."

This teaching and all other teaching of the Testament goes to show, and does show beyond all question, that unity and fellowship are not mere incidental features of Christianity that may be taken up or laid down at pleasure, but that the fraternal spirit is absolutely essential to the existence of the Christian life in the soul. Those who jeer and deride Christian union as the impracticable dreaming of fanatics and idealists are guilty of little less than blasphemy. In the language of the great and good Dr. Craig, "they mock the expiring agonies and set at naught the dying prayer of the Son of God." If Christian union is impractical then the gospel itself is a stupendous phantom, and the grand mission of Jesus in "breaking down all middle walls of partition and gathering all things together in one in himself," is but the dream of an impractical idealist. To speak against Christian union—to doubt it or to sneer at it—is to speak against Christ himself and to reproach the grandest feature of his most glorious mission.

Having shown that Christian fellowship is an essential element in the Christian life, and the normal relation of the disciples of Christ, the question naturally arises, Why is it not manifest as a practical feature in Christian living? Obviously it is not. Men who make profession of Christianity, and unite with different sects or denominations, are not thereby made brethren, but as a rule they are alienated in affection and estranged one from the other. It is not the profession of faith in Christ that plants the seeds of jealousy and yields the harvest of prejudice and proscription. For all this, the existence of which no one can deny, the sect must be held responsible. The sect is a usurper of rights which Christ has reserved to himself. It has set up a rival government. Its legislative, judicial, and executive functions are set up and thrust into the face of the follower of Christ with an assurance that is equaled only by its shameless want of authority in the teaching of Jesus.

The people who formed and those who perpetuate the sects are not, in theory at least, opposed to Christian union. It is a fact that when the several sects were formed their respective creeds and polities were agreed upon as their conception of the true basis of Christian union. Their creeds are not only an acknowledgment of the claims of Christian union, but they are an abortive attempt to produce it. Their articles of faith not only expressed the belief of those who wrote them and those who subscribed to them, but they also defined the limits of their fellowship and the conditions of their communion. But as the basis of union and conditions of fellowship established by one party did not meet the fancy of others who had other interpretations and theories of the gospel, these found it necessary to form another party and to proclaim another creed and polity as a true basis of union, fellowship, and communion. Thus the sects have come about by an endeavor to establish a basis of union. Is it not a little singular that through all this experience it should not once occur to these men that no duty of that kind was laid upon them? that Jesus had committed to them no task of that kind? that were they to undertake any such work they would usurp authority that did not belong to them? Is it not almost amazing that they should fail to remember that the Master of the house had fixed his own basis of union and fellowship when he gave that new commandment, "That ye should love one another even as I have loved you?" How wonderfully slow the world has been to realize the sublime faith of the Christ in his calm and well-poised purpose to risk the entire problem of his kingdom and his church to the operations of the spirit of unselfish love—loving one another as I have loved you!

Take away the obstruction and it will follow that wherever Christian life exists Christian union will be its appropriate accompaniment—its natural fruit, its blessed reward, and glorious consummation. Take away the sect, the creed, the party name, the exclusive spirit; take away the usurpation of authority, the pride, the prejudice, the bigotry, the hateful spirit of castes, born of the sect system and fostered by the denominational method—take these away, remand them to the pit from whence they came, and union and fellowship among the children of God is an accomplished fact and a joy forever. The church will then be normal and free and ready to organize such instrumentalities as may be best adapted to its edification and usefulness in Christian worship and Christian work.

To all this it is objected that men will then be permitted to believe what they please and do as they choose. Well, indeed, whose right is it to regulate the opinions of men or to say what they shall do? "Who made thee a judge of another man's servant?" By whose authority was any sheep of the fold appointed to the duties of a watch-dog and directed to stand on the borders of the flock and bark into rank the sheep that might attempt to stray? Is it not rather "the Shepherd that goeth before and the sheep follow after him, for they know his voice, and a stranger will they not follow?" The watch-dog has no place in this figure. The sheep are not *driven;* they follow. The man in whom the light of life, the love and faith of Jesus Christ, doth dwell may be trusted at all times without being hounded by watch-dogs, and he who has not the divine life in his soul is not one of the Master's sheep, even though he should be kept pent up in what is supposed to be the fold.

The sect usurpation has held sway quite too long already, and the time has come when the church should be emancipated, and there is a voice now ringing through the upper skies, saying, "My people, come out of her."

BIBLICAL INSTITUTE TREASURY.

Although it has been only a month since I reported before, I prefer to report again, to avoid a lengthy report. I now give the treasury transactions for January, 1883:

RECEIPTS.

Interest.

Rev I C Tryon	$18 00	
Interest on bonds	280 00	
Interest from Savings Bank	15 84	
" " Rev E R Wade	7 00	
" " J P Watson	2 22	$322 54

Beneficiary.

Romeo (Michigan) Church	8 00	
Mrs M A Tuckerman	5 00	
Cash for books	4 00	
Cash of Rev J P Watson, Mission Secretary of American Christian Convention	12 00	29 00

Collections.

Brooklyn, N. Y., Church	21 00	
Emerson, N. Y., "	3 00	
Franklin, Ohio, "	5 00	
Huntersland, N. Y., "	4 88	
South Berne, N. Y., "	1 12	
Milan, N. Y., "	4 00	
Machias, N. Y., "	2 74	
E. Holland, N. Y., "	2 00	
Baleville, N. J., "	2 50	50 24

Donations.

A friend per D I P	15 00	
Rev D I Putnam	5 00	
Rev A Godley	5 00	
Rev J T Robinson	5 00	
Rev E R Wade	3 00	33 00
Balance last report		124 22
Total		$559 00

DISBURSEMENTS.

Deposited in Broadway Savings Institution		$5 11

Beneficiary.

Loaned student	25 00	
Books	21 60	46 60

Institute Expense.

President J B Weston on salary	$275 00	
A H Morrill on salary	100 00	
Various bills	36 75	411 75
Treasury expense		20
Balance January 31, 1883		95 84
Total		$559 00

It will be seen that nearly three hundred dollars in interest has been received from our invested funds. A like sum from that source will not be received again until next July, when our present school year will be closed. The *nine hundred dollars* that we need between now and May 1st, in order that our current expenses may be met, must come from church collections and individual donations. We earnestly desire that a sufficient sum be received to leave no legacy of debt for next year.

ALVA H. MORRILL,
Treasurer Christian Biblical Institute.

Stanfordville, N. Y., Jan. 31, 1883.

THE SUPREME COURT.

The receipt, recently, of certain missives (perhaps I should call them missiles), appealing from church and conference decisions to the judgment at large, thereby extending the discussion of an unfortunate and disgraceful church quarrel to the utmost bounds of an entire brotherhood, has brought fresh to my mind a principle of action that I adopted almost thirty years ago, and that has been of great service to me since.

In the judicial systems of human governments, but originally in the system given by divine authority to Israel, there is an arrangement by which a party defeated before a court can appeal to a higher tribunal for a reconsideration of the case and a reversal of the first judgment, if law and equity, or either of them, demand it. Meanwhile the aggrieved party, in full expectation that justice will be finally awarded him, waits patiently, hopefully, and peaceably, sometimes for a period of years. He may suffer grief in spirit and disadvantage in business on account of the delay, but is strengthened to bear the whole by the confident expectation that his wrongs will be eventually righted, his character vindicated, and his property restored.

Now, must it be always the case that "the children of this world are wiser in their generation than the children of light?" Can not Christians who believe in a supreme court in which all the wrongs of this world will be righted appeal the adjudication of their wrongs, especially such wrongs as these printed pamphlets complain of, to the supreme court above? What matters the short-lived disadvantages and mortifications we may experience on account of the willful injustice, or hasty and imperfect conclusions, of a few of our fellow-mortals, erring like ourselves? Our brethren who are so quainted with the case, whose approval and esteem we so much value, will be quite as likely to esteem and love us, ignoring and disregarding the adverse opinions of a few who may be unjustly prejudiced against us, if we do not as if we do resort to such questionable means of vindication, while they who know nothing of the case will never suspect either that we have done wrong, or that any one accuses us of doing wrong, if we do not inform them. He surely makes a great mistake—makes a bad matter worse—who publishes to a thousand persons, some of them strangers and some of them friends, but all ignorant of the facts, that ten of his nearest neighbors have accused him, unjustly as he claims, of crime or misdemeanor. Nine tenths of the thousand thus notified of the circumstance will instinctively and immediately suspect, at least, that each of the ten is just as worthy of credence as the complainant; and that there are ten chances of his guilt where there is one of his innocence, and this suspicion is due wholly to himself.

The truth is, no one will ever have complete justice done him in this world. Human tribunals, whether judicial or ecclesiastical, will never be able with their best endeavors to right all the wrongs of individuals in state or church. Let every aggrieved Christian, at least, after reasonable effort to be reconciled to those of whom he thinks he has reason to complain, appeal his case humbly, prayerfully, and quietly to the supreme court above, and wait patiently until the day of assize. It will be more important to have a decision in our favor there than here. Let us not complicate our case, and perhaps turn the final decision against ourselves by our unwise management of it here. Moreover, we shall not have to wait long. THOMAS HOLMES.

Chelsea, Michigan.

REPUTATION AND CHARACTER.

"To be or seem to be—this is the question we have now to deal with," says Spurgeon. And many times this is made a question by the deeds of to-day, but it was never a question with Christ. Then we do not need what Christ did not possess. To seem to be is all right provided it be the result of to be. He who has character need not be impatient if his reputation is not so much. Some day his reputation and character will be Siamese twins. Better that character be king over reputation than reputation king over character. It is better that character be so exalted that it may say to reputation, "Friend, come up higher," than to have reputation so exalted as to be compelled to begin with shame to take the lowest room.

Character has firmness; it is like a rock in the sea. Reputation many times is like a beautiful wreath of flowers dropped upon the mighty deep—it glitters, it fades, it dies.

Character loves light. An owl is not a dove, neither is reputation character. One is busy blowing his trumpet at midnight; the other basks in the noonday sun.

BENJ. S. MABEN.

Stanfordville, N. Y., January 15th.

THE FIELD.

OHIO.

Worstville.—I closed my protracted meeting at the Jackson School-house, Paulding County, last night, the 28th. The attendance was large and the attention good. Nineteen united with the church and many were reclaimed. The good brothers and sisters did not forget their pastor. In supplying our needs they presented me with a bountiful gift of provisions; also a purse containing twelve dollars and fifty cents in cash, for which we feel very thankful. May God bless the donors.....I commence a meeting February 4th at the Moomee School house. My prayer is that God will cause many to forsake sin and join the army of the Lord. Brethren, pray for us.—C. A. MEVIS, January 29th.

INDIANA.

Merom.—On Saturday, January 20th, I went to my regular meeting at the Elm Grove Christian Church, Clinton County, Indiana, and as the roads were good, and the people were in a good humor for meeting, I continued over the fourth Sabbath. We had a glorious good meeting. There were twenty one additions to the church and a grand revival in the church. I had no ministerial aid, but the members all worked and prayed earnestly and the Lord heard their prayers. .....On Sabbath, January 27th, after our usual services at the church I went to Jefferson and preached the funeral of Sister Martha F. Stunhard, wife of Jacob T. Stunhard, aged twenty-six years. She said that she died trusting in Jesus. She was beloved by all. She leaves a husband, a little daughter, three years old, a mother, one sister, six brothers, and a large circle of friends to mourn their loss. May God bless the mourners.....I am now at Merom, and find the school prospering. I think that President Mudge is the right man in the right place. All who want a good education will find Union Christian College the place to get it.—J. J. PATTERSON, Jan. 31, 1883.

Veedersburg.—Bro. Coan,—We were called to assist Bro. Robert Harris in a meeting at the Prairie Hope Church, Champaign County, Illinois, January 2d. The meeting continued thirteen days, and resulted in a glorious revival of the church, and an ingathering of seventeen precious souls. We found a good helper in our good Bro. Harris. He is held in great esteem by his church, and his labors have been blessed with success in leading souls to Christ and strengthening the flock of God. On the last day of the meeting we led two happy souls into the baptismal Jordan. We shall ever tenderly remember the good brethren and kind pastor of this church.....The meeting at Olive Church, Champaign County, Illinois, began January 14th. We have been pastor of this church more than a year. Bro. G. W. Shepherd, a student of Union Christian College, assisted us in this meeting. His work was well appreciated, and the good brethren gave him $31. He labored faithfully, and before he left he had the satisfaction of seeing nine persons unite with the church. He will be remembered kindly by the brethren of this church. We were sorry that he could not remain longer with us, but his own work called him hence. We continued the meeting three days after he left us, and were rewarded with nine more accessions and three returning prodigals. The communion-service on the last Sabbath was exceedingly impressive. After that service we repaired to the water, and although the ice was sixteen inches thick, we buried four candidates by baptism into death. Brother Albert Godley preached for us on Sunday night. The meeting closed on Monday night, January 29th, with seven forward the last night.—C. L. JACKSON, Jan. 31, 1883.

Merom.—Adda Wallar has been very sick of late, but present symptoms indicate a speedy recovery.....We, the Berean Association, are indebted to Bros. D. W. Jones and A. R. Heath for two excellent donations to our library. Each of the above mentioned donations were valued at $5 .....The Merom ferryman is still an individual of hope, but doubtless he will soon enjoy the fruition of his faith, for stern winter is relaxing his icy grasp. For several weeks the teamsters of Indiana have had the privilege of standing on Merom Bluff and viewing the "promised land," but were not permitted to enter. The Wabash "rolled between."".....The ordination of Bro. Brann as a minister of the gospel took place in the college chapel last Sunday evening, January 21st. Almost all the students were present to witness the solemn dedication of our young brother to the highest earthly calling—shall I not say heavenly calling? It is needless to speak of the intrinsic merits of Bro. Brann, for of these the readers of the HERALD have heard. The ordination committee consisted of Bros. Mudge, Heath, and Graves. The members of the Berean Class took part in the preliminary exercises.....There seems to be a spirit of innocent rivalry between the young gentlemen and young ladies of U. C. College as to which shall be the greatest in the kingdom of oratory. The ladies have already organized an extemporaneous debating club, and now their clarion notes may be heard to resound throughout the town as they bring down their ponderous strokes of argument, pro and con. They boldly assert that the gentlemen are no more than their peers at best, and that if they (the gentlemen) succeed in maintaining even *that* standing it will be by a prodigious effort. Ladies, we glory in your courage and will exult over your prosperity.....By appointment the 25th inst. was to be observed as a day of prayer by the Young Men's Christian Association of the colleges of the United States and Canada. Accordingly our thank-offerings and petitions were laid upon the altar, and "the Lord harkened and heard," for "his eyes are upon the righteous and his ears are open to their cry." In addition to the prayer meeting an appropriate sermon of thrilling interest was given by President Mudge.....In looking over the roll of the Berean Association I find that several who were once members of our youthful organization have quit the halls of old U. C. College and are now out "in the world's broad field of battle." We hear from some of them occasionally, either directly or indirectly, but this does not satisfy us. We earnestly request that every one who has ever been connected with our association write us a long letter, and let it be full of Christian consolation. Tell us what you are doing and what your prospects are. Now send in your letters, and if we do not get time to read all of them at our regular meeting we will call an extra session. —E. C. C., Jan. 27th.

ILLINOIS.

Atwood.—By some means I failed to state in my last items that Elder H. H. Gunn assisted me in the meeting at Lake Fork. I closed at Bethel January 31st. We had a good meeting, and some of the best social meetings I ever attended. Elder Thomas Snyder was with me nine days, and his preaching was well received. They gave him $23. There were seven accessions. Bro. John Shreeve and wife by letter. He had been boarding with the Methodists for several years, but moved here for the sake of the church of his choice. He has been a subscriber of the HERALD for fifty years.—G. W. RIPPEY, Feb. 2d.

Danville.—On Wednesday before the third Sunday in January Elder H. H. Gunn met Elder G. W. Rippey at the Lake Fork Church, and they began a meeting which continued twelve days, with thirteen additions. The church was much revived. At one time Bro. Gunn had preached for the Lake Fork Church two years. It is now in the care of Bro. Rippey. The church gave Bro. Gunn $20, for which they have his thanks and best wishes. The church wished the meeting to continue, but Bro. Rippey had to go to meet his arrangements with other brethren, and Bro. Gunn had his eye turned toward Muncie and he could not stay, and he prayed the brethren to have himself excused. The Lake Fork Church is an old church. In it is found the rich and poor. It has seen dark days and many seasons of rejoicing. It is the home of two or more of the ministers of the Central Illinois Christian Conference, and its present pastor is a man of zeal and courage; but we would say to the brotherhood, "Thou doest well," "but one thing thou lackest"—the HERALD. Many of the churches are deficient in this particular. We would have a cheap paper; no paper can be cheap with but few subscribers. Who will support the Christians' paper except the Christians do it? .....Elder I. C. Mendenhall and wife have gone to southeastern Kansas prospecting for a new home.—J. ALEX. CLAPP, Jan. 25th.

MICHIGAN.

Alton.—We held a meeting with the Vergennes Christian Church last week. The interest increased up to Saturday; but we now (Tuesday, January 23d) have had three days of very cold blowing and snow-storm, and the roads are now blockaded with snow-banks. Rev. S. M. Fowler, of Kalamazoo, is expected here to day or to-morrow (if it is possible for him to get through) with the view of becoming pastor. We hope this church and Belding will secure his labors and enjoy prosperous years to come.....I send three more new subscribers for the HERALD to day.—M. W. TUCK, Jan. 24th.

Belding.—Rev. C. I Deyo, of Mendon, preached at Belding, Ionia County, January 28th, morning and evening. His sermons were well received.—M. W. TUCK, Jan 29th.

LITERARY.

The February number of the *Homiletic Monthly* contains twelve sermons by eminent preachers, among whom the eloquent Stofford A. Brooke appears for the first time in that excellent periodical. The American sermons are by Dr. James McCosh, of Princeton; Dr. John R. Paxton, of New York; Dr. D. F. Harris, of Cincinnati; Dr. D. H. Wheeler, of Brooklyn, and the Rev. John Edgar Johnson, of Philadelphia; and both Spurgeon and Joseph Parker appear with abridged discourses. Among the articles a notable one is by Thomas G. Shearman, Esq., of New York, on "The Proposed Bounty on Whisky and Tobacco," and showing how the repeal of the taxes on vices will put burdens on virtues. The Sermonic Criticism and other editorial departments are full of good things for ministers and other students of Scripture. The *Homiletic Monthly* grows steadily in value and public favor. Price, two dollars and fifty cents per year; single number, twenty-five cents. Funk & Wagnalls, 10 and 12 Dey Street, New York.

SALVATION THROUGH CHRIST—IN A FIGURE.

A devout, pure, Christian mother had a wayward, profligate, lost son whose life had worked ruin upon himself and others. He had built upon the sands of infamy; he had sown to the flesh; he feared not God nor regarded man; he did not love a pure home and would hear none of its reproof. He had become the synonym of evil. He had a dear mother who was the synonym of purity and love. Her soul was burdened with thoughts and care for her boy. She did all that love and devotion could do for his restoration; she sent kind letters to him, she sent messengers; she wept over him; she sent up prayers and pleadings for her boy, but all were unavailing. He waxed worse and worse, abusing each message and messenger of love, which only served as a venomous alkali to eat still deeper into the very texture of his moral being.

The dear mother's earthly life began to sink beneath its heavy load and her body found rest in an early grave. Previous to her death she carefully prepared messages and appointed messengers to be used in saving her boy. She said, Go after him; go to him; tell him of my love; tell him "I have borne his griefs," "I was wounded for his transgressions;" tell him "I was bruised for his iniquities," "I have borne his own sins in my body," and "by my stripes may he be healed." "The chastisements of his peace are upon me." Tell him "I died for him," "His sins crushed me," "I poured out my soul even unto death for him." Tell him he crucified me. Tell him I pray "Father, forgive him, he knows not what he does."

The message was faithfully presented to the sinner by living witnesses of the mother's love and grief—by those who knew the full nature of the case. They knew the deep anguish; they witnessed the agony and death; they knew the sins of her child killed her.

What comes next? A breathless gaze, the crowned sufferer. Next comes reflection, next the perfume of love from the crushed rose—and with it comes the holy anointing of all things brought to their remembrance. They now have before them and in them a perfect illustration of perfect love. They see and feel how love can suffer—how it can suffer such contradictions of sinners against itself; how love can sacrifice—yes, sacrifice; not a machinery sacrifice, not in the "blood of bulls and goats on the ashes of an heifer," not to pay a debt, not commercial, not outward, but sacrifice which is in the very nature and gift of love.

O love! O God! O God-love! A broken heart and contrite spirit are all that Thou hast ever asked as an end, but more if needful as a means to the end.

These apostles in my figure have an illustration of sin—"of deep-stained depravity." They see the exceeding sinfulness of sin; they see from the high mental and spiritual illumination never before attained. The light of love reveals the darkness; the rights of love reveal the depths; the needed strength reveals the helplessness of sin; the price paid reveals the bankruptcy. Shall these messengers be more prevailing now than before? Yes. They have "your mother died for you," "your sins have killed her." Her death gives life to the message. A live message can only give to the messenger. These two must give life to the dead in sin.

Again, effect was given in the added thought, To us is left the work of saving. All has been done by the dear mother that love, life, and death can do. What more could she have done—what more? The work has now gone into other hands. Greater works than the mother could do shall these do. These have an advantage ground which the mother did not have. "Love even unto death" is added to the agony of a dying life. They go, not to tell him what he is; their message declares this, not with priestly arrogance and display not with flaunting robes and meaningless symbols of an office, not with mythical inveiglings of superstition and terror—they bear the message of love in the spirit of love. All depends upon the spirit. Any other spirit than that which animated the mother will weaken and neutralize the message and mission.

A mother's love for the lost is now in full possession of each soul. They go weeping and beseeching, proclaiming a mother's love even unto death. The words they spake were not theirs; their spirit was even given by another—the perfumes of love caught from the embers of the heart's most rich and fervent offering. The wicked son listens; he hears—for the first time he has ears to hear; he hears from his very soul; he is pricked in the heart as he hears the story of a mother's tragic death; and they tell me I have crucified her! She has borne sins in her own body, and now by her stripes shall I be healed! Shall I yield? The chastisements of my peace are upon her, which means by her chastisements shall I find peace! Oh, my God! is it possible that I have pierced that innocent soul with such deadly arrows? Can sin be so sinful? Is this my dreadful condition? Have I killed my best friend? Am I such a wretch? I now see what sin can do. Thou child of hell, how deep and damning thy piercing fang! O mother, through thy suffering and death I see and feel the power of love! Thy agony and death reveal the bitter woes of sin! I have the revelation of love and its unlikeness to sin; I see the impassable gulf; I feel the death-chill of ingratitude; I feel the death-arrows of remorse; my soul is burdened with guilt; "Deliver me from blood guiltless, O thou God of my salvation!"

He bows to the letter and spirit of the message and is saved. He is carried over to the mind and spirit of the mother; he has partaken of her righteousness as she partook of his sins—imputed sins and imputed righteousness through the power of love.

Love unto death destroys the love of sin. If no other love could save, only that which is born of death, was it not needful that the mother should die? Was not her death well pleasing to God? How strange men will talk about what God wants and doesn't want! Love is the only saving power, and if love must be made crimson to be felt then let its rays strike through blood. If death only can reveal love in a saving degree then why not die to save? God is not savingly made known in might and power, but in the revelation of love. "Not by might or power, but by my spirit [love], saith the Lord." Love is raised to a saving power when illustrated by sacrifice—cost, suffering, death. God is love; sacrifice is love working—the strong working for the weak, as in the mother laying down her life, and Paul "for his brethren and kinsmen." "Greater love hath no man than that he will lay down his life." "Hereby perceive we the love of God [Christ] because he laid down his life for us, and we ought to lay down our lives for the brethren."

Substitute Christ for the mother and you have my outlines of the blood of Christ in a nutshell.

A. G. HAMMON.

Marion, N. Y., January 25th.

NOTES BY THE WAY.

At our recent State Conference, held at Marshall, in view of weak churches and destitute places, it was thought best by the missionary board that I should hold myself in readiness to go at calls for help or wherever I saw an opening for successful work, depending upon collections and voluntary contributions for my support. This I agreed to do, but could not arrange business so as to leave till after the holidays.

My first point was at Coloma, Berrien County. On getting there I found from some cause the notice I had sent before had miscarried, and I was not expected. Our people there worship in the same house with the Congregationalists, a house which was principally built with money furnished by our people, but deeded to them (the Congregationalists), and from which we have been nearly shoved out. Every other Sunday, at three P. M, is our time—a time when none want to go to church. As a legitimate result, our congregations there from small, become less and less. If by some means we could get a little more grit into the goodness of our people it would much improve their quality. While we seek for peace without purity, neither will be obtained; and while we continue to patiently suffer wrong from timidity to do and demand the right, our sufferings will do neither our ourselves or others any good. Mark that!

But to return. We went to church expecting to hear, but the preacher did not come, so it fell to us to preach. We spoke from the words: "Endeavoring to keep the unity of the Spirit in the bonds of peace." "That they all may be one, that the world may believe," etc. The impression of the sermon seemed most favorable. As the Methodists had an appointment out for a protracted meeting to commence that evening, it was thought best not to have another meeting, so I returned home.

The next Friday found me at Stevensville where a quarterly conference had been appointed. Here I met Bros. R. Davis and McDonald (initials forgotten), with a few others who had come to attend conference. A scare about small-pox had forbade our holding conference there, so we had to retreat three miles into the country to a school-house. The people there not knowing of the meeting, and a south-western blizzard coming down upon us just then, our meetings were slimly attended. The principal business done was the inauguration of the districting of the conference. This is a measure so practical and so essential to the usefulness of ministers and growth of churches, and requiring so little common sense, where there is a Christian purpose, that it looks strange to me that where there has been so much talk there has been so little done. Let the brethren there for once show that they mean business in their resolves, that hereafter their conference records may be of acts and not resolutions.

Brethren of the committee on districting the conference, stand by your chairman, Bro. Davis; and brethren of the churches, rally to the appointments of the committee, and let the work be done. Your skies will then become clear, strength will come to your hearts, and blessings be in your deeds. To say and not do is business abortion—is spiritual suicide. Everybody bears witness to the zeal and ability of Bro. J. S. Masters; but it is apparent to any one that more time and labor is required to get to his work than he has left to do it. This is a wicked waste, for which somebody is responsible. The time and money and strength he spends on the road should be devoted to the purchase of books, the needs of home—to reading, to pulpit labor and pastoral work. The churches then would have an able minister, who could come fresh to his work, honor his calling, do his work "with joy and not with grief," and the profit would be principally theirs.

There is another evil I witnessed here, as I have in other places—a liberality toward the sects, born of selfishness and moral cowardice; a quasi plea for Christian union, that leads them to give their support to some sectarian zealot who is trying to build up a party on some human crotchet instead of giving their support to their brethren who are laboring to unite the people in a divine life upon the immutable verities of the word of God. Such people forfeit the respect of all honest thinking persons, stultify their own spiritual growth, and "spend their money for that which is not bread, and their labor for that which satisfies not." It is, in part, in consequence of such people that after eight days' absence from home, and preaching six sermons, I returned with $2 less money than when I went away. And yet we do not greatly prosper!

S. M. FOWLER.

Kalamazoo, Mich.

DONATION.

The spirit of bestowing presents in a way to surprise has characterized the brethren of Thompson Church, near Richwood, Ohio, ever since my first visit among them.

I was one day invited to step into a clothing-house, and was made the recipient of a fine new overcoat and hat, which were the more thankfully received from the fact that they had been needed for some time, but the means for getting them had not yet come to me.

We have both received many valuable presents since, for which the church have our heart-felt thanks besides all that we can do in our weakness to administer spiritual things. Brethren, we fear we can never repay you, but our prayer is, God bless you.

S. A. CARIS,
FRONA E. CARIS.

"HAWK IN AN EAGLE'S NEST."

Bro. Coan,—I have just finished reading the book bearing the above title. I was deeply interested in the work, and could only lay it aside long enough to attend to the ordinary duties of life.

The book is worth much more than the price asked for it. If our people knew its real worth the demand for the book would be so great that Bro. Garoutte would find himself very busy filling "orders." It is interesting reading to both sexes and all ages. Young people will find it an instructive and profitable book. It is for sale at the Christian Publishing House.

H. M. EATON.

Right habit is like the thread on which we string precious pearls; the thread is, perhaps, of no great value, but if it be broken the pearls are lost.

THE CHRISTIAN SCHOOL IN KANSAS.

Brethren of Kansas,—You expected to hear something about our proposed school before this. Sickness and death in the family of Bro. Cleaveland has caused several weeks' delay in Bro. Bartlett's report.

Bro. Bartlett now reports that the friends at Madison, Greenwood County, Kansas, are willing to furnish the building if the Christians will raise an endowment fund as a guarantee on our part that the school will be sustained. We need the school. It remains to be seen whether we will make an effort to secure it.

Now, brethren, this means business. Let the committee appointed at the State Conference go to work immediately and see what can be done. Let Christian brethren all over the state who are interested in the success of the enterprise not wait but send word to my address at Matfield Green, Chase County, Kansas, the amount you are willing to subscribe to the endowment fund. Blank endowment notes will be furnished soon.

I shall leave for my home in Kansas in about two weeks. Will then be ready to do all that I can for the success of the school. E. CAMERON,

Sec'y Kansas State Conference.

Salem, Ohio, January 31, 1883.

TEMPERANCE.

Coffee is hereafter to be served out to the sailors on the Cunard steamers instead of the daily allowance of grog. That marks an important victory for the cause of temperance among seamen.

A Good Retort.

A temperance discussion once sprung up in a large coach crossing the Alleghanies, and the subject was handled without gloves. One gentleman maintained a stoical silence until he could endure it no longer; then he broke out strongly, saying:

"Gentlemen, I want you to understand that I am a liquor-seller. I keep a public house, but I would have you to know that I have a license, and keep a decent house. I don't keep loafers and loungers about my place, and when a man has enough he can get no more at my bar. I sell to decent people, and do a respectable business."

When he had delivered himself he seemed to think he had put a quietus to the subject, and that no answer could be given. Not so thought a Quaker, who was one of the company. Said he:

"Friend, that is the most damning part of thy business. If thee would sell to drunkards and loafers thee would help to kill off the race, and society would be rid of them; but thee takes the young, the poor, the innocent, and the unsuspecting, and makes drunkards of them. And when their character and money are gone thee kicks them out, and turns them over to other shops to finish off, and thee ensnares others and sends them on the same road to ruin."

Surely the Quaker had the best of the argument, for he had the facts on his side. The more respectable and attractive any public house is, the greater the mischief it is able to do in any decent community.

Temperance Legislation.

There has been very marked progress in the Southern States during the past year. In Kentucky a large number of special acts have been passed by which the sale of liquor is prohibited in thirty-five counties or voting precincts. There have also been enactments providing for local option in certain districts, by which the vote of the people should determine whether any liquor should be sold. In Mississippi there has been much public agitation and similar action in reference to localities. In as many as fifty different places the sale of liquor is prohibited, not only in the towns named, but within a radius of from one to five miles of the town. In South Carolina there has been much legislation to the same effect. The local option laws of that state provide for an election for or against the granting of licenses whenever one third of the number of voters in any precinct shall call for such election, and at the election the majority shall determine whether license shall or shall not be granted.

In New England only three legislatures have been in session during the year. Two of the three handled the liquor question. In Massachusetts the high license law was amended in three respects: first, requiring saloons to be closed from midnight till 5 o'clock; second, declaring forfeiture of license to every saloon that shall put up a "screen;" and third, requiring all applicants for liquor license in the city of Boston to be advertised in the public papers.

Connecticut adopted a system which combines local option license and civil damage laws. If a town refuse to license saloons there shall be prohibition, and if license is granted the most stringent regulations are attached to the license. But far more significant as an indication of public sentiment in that state is the recommendation by the general assembly of the submission to the people of a prohibitory constitutional amendment.

The legislation in Ohio is too well known to require recital. The Pond Law was pronounced unconstitutional because it undertook, in an indirect way, to enforce a license law, which was prohibited by the constitution of the state. But the end is not yet. Governor Foster, in a recent message to the legislature, recommends the passage of an act taxing the liquor traffic at a uniform rate throughout the state, and making the premises whereupon the business is conducted liable for the tax. Such a law, he declares, is clearly constitutional.—*Journal and Messenger.*

YOUNG FOLKS.

False Witness.

"Which is the ninth commandment?" said a teacher to a boy in the Sabbath-school.

"'Thou shalt not bear false witness against thy neighbor.'"

"It is telling a falsehood."

"That is partly true, and yet it is not exactly the right answer, but you may tell a falsehood about yourself."

Then a little girl said:

"It is when nobody did anything, and somebody went and told it."

"That will do," said the teacher with a smile.

The little girl had given a curious answer; but underneath her odd language there was a pretty clear perception of the true meaning.

The Prize Won.

"You'll never win it."

"I'm going to try for it, anyway."

"I shall not try. Tom always gets it every half, and it's no good trying."

"Well, I know Tom is clever, but I shall do all I can to win it. We can't do anything without trying."

"What are you talking about, boys?"

Joe and Sam looked up, rather startled to see the Squire looking at them with keen eyes.

"Please, sir, we were talking about winning the prize. Sam says it's no good trying, but I say if we don't try we can never win."

"You were quite right, my boy. Work hard for it, and whether you win or not, you will be wiser and better for trying. I remember when I was a young man just going to college, an old Scotch servant of my father's said, 'Good by, Mr. Henry. I hope ye'll get on. Mind this, ye'll always get what ye go in for.' I have often thought of his words since. If you 'go in' heartily and truly for anything, you are pretty sure to win."

"Thank you, sir," said Joe; "I'll not forget, and I'll work as hard as I can."

The weeks passed away. Sam often laughed at Joe for working so hard, and being so eager to get on, telling him he would gain nothing by it. But at last the day came for awarding the prizes, and then to his great joy Joe was told that he was the successful competitor. A well bound useful book was handed to him amid the cheers of his school-fellows.

"I wish I had a book like that," said Sam.

"Then you must work for it," replied the master, who overheard him; "if you do not try for the prize, of course you stand no chance of winning."

Joe's mother was very delighted when he took the book home and showed it to her.

"I am so pleased to think you have won this as a reward of merit," she said, "and I hope my boy will never forget that there is another prize to be won—a heavenly prize. Go in faithfully and heartily for that prize, my son, and one day the glad reward will be yours."—*The Prize.*

MARRIAGES.

GARVIN—BEAN—Married, at the residence of Mr. A. Kendall, Esq., Thornton, N. H., January 20, 1883, by James P. Topping, Wm. Garvin and Rose Bean.

TUNISON—ADKINS—Married, January 16, 1883, at the residence of F. E. May and by him, Mr. John Tunison and Miss Serena A. Adkins, both of Carroll County, Mo.

GURNSEY—SAXTON—Married, at Wayland, N. Y., January 1, 1883, by A. Damon, Mr. Charles B. Gurnsey, of Danville, N. Y., and Miss Ida B. Saxton, of Hoskinsville, N. Y.

YOUNG—ROOT—Married, at Wayland, N. Y. January 5, 1883, by A. Damon, Mr. George C. Young and Miss Helen A. Root, both of Wayland.

BARTZ—TATTEN—Married, at Wayland, N. Y., January 1, 1883, by A. Damon, Mr. Wm. Bartz and Miss Addia M. Tatten, both of Wayland.

OBITUARIES.

OURSLER—Died, Jan. 14, 1883, Angelia, wife of J. R. P. Oursler, aged 25 years and 6 months. Funeral sermon by the writer. Text, "Blessed are the dead that die in the Lord." H. COOKE.

JONES—Died, in Thornton, N. H., Jan. 18, 1883, Joannah Jones, aged 76 years. She leaves a husband and five children to mourn their loss. Sermon by the writer. Text—"God is love." I. John 4: 16. J. P. TOPPING.

BARNS—Elias Barns died January 15, 1883, at the residence of Isam Allen, in Osborn Co., Kansas, aged 63 years. He was a charter member of the Christian Church at Pleasant Plain, Osborn Co., and enjoyed a conscious state of heavenly peace to the last. Funeral services conducted by the writer, assisted by Elder Horton, of the M. E. Church, and Elder Guye, of the Friends Church. WM. K. STAMP.

MASON—Died, in Hill, N. H., January 17, 1883, Jerusha J., wife of Milton Mason, aged 61 years, 9 months, and 21 days. She was born in Acworth, N. H. Her maiden name was Young, and she was one of a family of 11 children, seven of whom survive. She professed religion about 25 years ago, and was baptized by Elder Lewis Phillips, and united with the Christian Church in Hill, and retained her membership till her death. For many years past she has been a subscriber to the Herald of Gospel Liberty. She was a faithful wife and mother, and a kind neighbor. She leaves a husband, five children, and eight granchildren. Her sickness was long, causing much suffering, which she endured with Christian patience. Funeral services on the 19th. Sermon by Elder E. H. Wright. Text—"She hath done what she could." W. S. MORRILL.

PALMER—Died, near Grapeville, N. Y., Jan. 17, 1883, Epenetus Palmer, aged 79 years and 7 days. He was always very reserved. While he was a praying man, and desired to be recognized as a follower of the meek and lowly Savior, he never in any way made a street-corner display of his goodness or piety. He will be greatly missed—not only by his family, but by all living in his vicinity, for he was a true neighbor, kind and obliging to all. On the day of his funeral a neighbor said of him, "He was not only one of the wealthiest, but he was one of the best men in the community." May the presence of Christ and the promises of God's word be a consolation to the bereaved companion, six children, and the many friends. Services January 19th, at the Baptist Church, Grapeville, by the writer, assisted by Rev. H. Brown. Text, Luke 12: 40. D. I. PUTNAM.

RILEA—Sarah Rilea was born in Muskingum County, Ohio, October 2, 1806; was converted and united with the Christian Church in 1831, and remained a faithful member of the same for over 51 years, until called home, January 25, 1883, at the advanced age of 76 years, 3 months, and 23 days. She was married to S. Rilea in Knox County, Ohio, March 29, 1827, who still survives her. She was the mother of 11 children, and at the time of her death had 27 grandchildren and 14 great-grandchildren. Sister Rilea abounded in good works. All that she had she was willing to share with those in need, and no soldier was ever turned hungry away from her door. Her funeral was preached by the writer from I. Peter 1: 24, 25—the text selected by her bereaved husband. She now awaits the resurrection of the just.

L. N. B. ANDERSON,
Pastor M. E. Church, Liberty, KANSAS.

STEWART—Died, at South Westerlo, N. Y., December 29, 1882, Mrs. Grace Stewart, in the 29th year of her age. Nearly two years ago, when Bro. E. C. Abbott was laboring with us as missionary, she gave her heart and life to the Lord, and united with the Christian Church here. Her faith in God and her consistent Christian life enabled her to say to the writer: "I feel that I have very much to live for" (a loving, faithful husband, darling babe 8 months old, father, mother, brother, two sisters, and other dear friends) "and would be glad to get well, but if I do not, it is all right. And," she added, "I do not look upon death as I used to—I am not afraid to die." Oh, what a blessed victory! Speaking to her mother of her condition, she said, "I leave it all with God." She clung tenaciously to life—for it was hard for one so young to die and leave all—and was about the house much of the time until about five days before that flattering and fatal disease, consumption, did its fatal work. May the assurance that all is well with her be a consolation to those who feel so deeply their loss, and may they so live that there will be a happy reunion in the grand "beyond." Services at the church, December 31st, by the writer, from John 5: 24. D. I. PUTNAM.

MONTROSS—Died, Deacon James P. Montross, of Stephensville, N. Y., aged 69 years and 3 months. Nearly two years ago he had a stroke of paralysis, from which he never fully recovered. He was, however, enabled this past year to attend church four or five times—once at communion and the last time in September, at fellowship meeting. These were very precious seasons to him, and at the fellowship meeting he exhorted the brethren to renew their zeal in the great work of saving souls. He assured us of his abiding trust in God; and should he never meet us again on earth, he hoped to meet us where the soft hand of a loving Father would wipe away all tears. He was converted under the labors of, and was baptized by, Rev. John Spoor. He was one of the first and most honored members of the Stephensville Christian Church, having been a member more than forty years. Until his sickness prevented, he was ever at his post in the church and at the meetings of the quarterly association. Sunday night January 7, 1883, another shock rendered him insensible, and the next morning he fell asleep, awaiting the resurrection and the life to come through our Lord Jesus Christ. May God comfort and strengthen the church by raising up some one to take his mantle; and may the faithful companion and four sons dwell in Christ, and may his peace ever abide with them. Services at the church, January 11th, by the writer, from Numbers 23: 10. D. I. PUTNAM.

MULTA-GAMMA, "groaning deeply," as Jones did with cholera morbus, until he took Mishler's Herb Bitters.

A Lady's Wonder.

It seems to satisfy a family want, and I wonder how we ever got along without Parker's Ginger Tonic. It cured me of nervous prostration, and I have used it since for all sorts of complaints in our family.—Mrs. Jines, Albany.

Ladies wishing a perfume that combines novelty and richness find Floreston Cologne entirely satisfactory.

HAMBURG, IOWA.

Dear Bro. Coan,—With pleasure I let you know that I have watched your editorials with some forebodings, but as my watching was from pure motives I have been greatly benefited. By watching I found you as broad as gospel liberty, and I now find you deeply spiritual, so I am highly pleased. Knowing who is at the helm I shall feel safe in time of storm, unless they should change pilots. I will now try to increase subscribers. I am so glad you have changed the form of the HERALD and richly improved it in subject matter.

I am on my way to Sidney, Iowa, with a view of settling there. I am giving all my time to the ministry. I have seen Hymnals and Gospel Sermons, and am very much pleased with them; shall order as soon as able. I am praying for you and Bro. Garoutte every day.

Thinking that perhaps some scattering facts would be enjoyable to you I concluded to take a little of my time to write. I joined Bro. Burch at Woodbine January 5th, came to Page County, then, with Bros. Burch and Thomas, of Page County, to Hamburg, thence to Pleasant Grove, Atchison County, Mo., thence to Tarkio, where Bro. Burch and Sisters Wallace and Russell (the latter of the M. E. Church), noble Christian sisters, are holding a meeting. Good attention but no move. Thence back to Hamburg, where I now am, at Bro. Mapes'. Bro. Thomas is holding a meeting at Pleasant Grove, Mo., I hear, with God's blessing attending.

WM. C. SAVAGE.

January 18th.

DONATIONS.

The members and friends of the Holland Christian Church assembled on the evening of January 26th, and after a pleasant visit left a donation of $101.70 for their pastor.

I. C. TRYON.

Our congregation touched our hand January 24th in their usual way, and left with us $124, for which they have the devout thanks of

A. C., ROBBIE, and A. G. HAMMOND.

Marion, N. Y.

We wish to acknowledge through the HERALD a donation made by the brethren in Whips Cove, consisting of flour and corn brought to our home by Bros. Wm. McKee and Ephraim Garland, who came with their team. Sister Martin, of Emmaville, sent along a nice present for the minister's wife. For these tokens of love and kindness the donors have our heart-felt thanks. We enjoyed a very pleasant season together.

JOSEPH and R. V. BARNEY.

Clearville Pa., February 1st.

DR. BURTON ON THE RESURRECTION OF THE BODY.

In Dr. Burton's lectures, pages 429–431, he says:

"It is nowhere asserted in the New Testament that we shall rise again with our bodies. Unless a man will say that the stalk, the blade, and the ear of corn are actually the same thing with the single grain which is put into the ground, he can not quote St. Paul as saying that we shall rise again with the same bodies; or at least he must allow that the future body may only be like to the present one, inasmuch as both come under the same genius; i. e., we speak of human bodies and we speak of heavenly bodies.

"But St. Paul's words do not warrant us in saying that the resemblance between the present and future body will be greater than between a man and a star, or between a bird and a fish. Nothing can be plainer than the expression which he uses in the first of these two analogies. 'Thou sowest not that body that shall be.' (15: 37). He says also with equal plainness, of the body, 'It is sown a natural body, it is raised a spiritual body; there is a natural body, and there is a spiritual body.' (15: 44.) These words require to be examined closely, and involve remotely a deep metaphysical question.

"In common language, the terms body and spirit are accustomed to be opposed, and are used to represent two things which are totally, but St. Paul here brings the two expressions together, and speaks of a spiritual body. St. Paul therefore did not oppose body to spirit; and though the looseness of modern language may allow us to do so, and yet to be correct in our ideas, it may save some confusion if we consider spirit as opposed to matter, and if we take body to be a generic term which comprises both. A body therefore, in the language of St. Paul, is something which has a distinct individual existence.

"St. Paul tells us that every individual, when he rises again, will have a spiritual body; but the remarks which I have made may show how different is the idea conveyed by these words from the notions which some persons entertain, that we shall rise again with the same identical body. St. Paul appears effectually to preclude this notion when he says, 'Flesh and blood can not inherit the kingdom of God.'" (verse 50.)

J. P. TOPPING.

Thornton, N. H.

Children's Mission.

CHILDREN'S PLEDGE.

"We herewith give our dime toward the support of Christian missionaries, to work upon the borders."

BIRTHDAY PLEDGE.

"I hereby pledge one dime, or more, as a birthday gift toward the support of the Children's Missionaries."

THE SISTERS' PLEDGE.

"We herewith give twenty-five cents toward the support of missionaries, in the interest of the Christians, where needed."

SOUTHERN SCHOOL PLEDGE.

"We hereby agree to give five dollars each, payable by March 1, 1883, toward the support of the Freedmen's Literary and Theological School at Franklinton, N. C., for the ensuing school year, in the hope that at least one hundred others will do likewise."

ACKNOWLEDGMENTS.

Through the courtesy of Brother Garoutte we have thirty cents from William Griffith, of Alma City, Minnesota. Many thanks for this kindly remembrance and to the Publishing House for their frequently-recurring courtesies toward the Mission.

From Rev. H. J. Rhodes we have twelve dollars for the children's treasury from that of the American Christian Convention. This we shall pass to the treasury of the Bible School at Stanfordville to apply on their coal bill. Two years ago we were able, from our treasury, to meet all this bill, but the heavier demands of this year have rendered this impossible. There is no work more truly in the Mission line than that at Stanfordville.

From Brother John G. Peterson, of Troy, Ohio, we have five dollars under the Southern School Pledge. None are more ready to aid every good enterprise than Brother Peterson. God abundantly enlarge his comparatively narrow means. The generous should be richly supplied with earthly treasures.

OUR LETTER BOX.

Mr. W.—Mamma says she thinks we ought to begin the new year with some good deed. I know of nothing better than to send you our mites for the Southern Mission School. It is near four years since we sent our other dimes. I had never been to school then; now I read in the Fourth Reader and write this letter myself.

We have a union Sunday-school at our school-house. The Baptists have preaching once a month, but I do not remember of ever hearing a Christian minister. We take both HERALDS.

Papa, mamma, Lucy D., Luther D., Mary, and I all send dimes. I am ten. Love to all the little workers.

VERNER VANDERHOOF.

Paola, Kansas.

A very nice letter, Verner. That mother knows how to win the hearts of her children, both to good works and the Lord. While the way to God is by Jesus Christ, Christ is reached only through the door of good works. Works for him and in his name must keep him in thought, and at last give him a place in the heart. May Mrs. Vanderhoof's children all reach Jesus early and live long and faithfully in him.

We have the neatly printed cards of the four children. We are very grateful, and would be glad for those of all the dear children.

Mr. W.—We send you thirty dimes for the Children's Mission to help carry the glad tidings of Christ's love for us to all the world. Our hearts say, "Keep the banner of the cross waving and make the land melodious with his praise." For the class,

O. W. P.

Providence, R. I.

God bless and reward this class abundantly. They have often richly blessed our Mission with their offerings and love. And they will be blessed as long as their teacher keeps the banner of the cross, blood-stained, before the eyes of his pupils. Salvation is under no other banner, and he who lowers this does it at the peril of souls. May some soul win life through this offering.

Mr. W.—Please add the inclosed twenty-five cents to the Mission fund. I am an old child of grace of sixty-seven years, and of late I came near leaving the shores of time. But I have a trust in Him who is able to save. A happy and fruitful year to you and your work.

Franklin, Ohio.

"A child of grace" is the necessity. To gain heaven one must be born again. That minister is derelict of duty who does not enforce this truth, and until he feels it as a soul-burden, he is unfit for duty.

We are too indifferent to the condition of the unregenerate. The burden of souls is an experience not as common as it ought to be. Only travailing Zion wins souls to the Master, and Zion, in such a spirit, will. Down by the waters the hope has been tested! Hope in Christ is the only one that will bridge the stream of death. Thanks for the good wishes.

Mr. W.—Inclosed find two dimes from me and ten from my mother as a New Year's gift. I did not buy any candy or toys for Christmas, but saved my money to send to you for the Mission. I am ten. Mamma takes the HERALD and I love to read the letters.

CELIA RANDOLPH.

Bellaire, Illinois.

A deed of much sacrifice was that of Celia's. What little boy or girl did more than this for the Mission? Still we hate to think of our children doing without the little Christmas gifts that give the heart so much joy. In these times of great bounty we have and can give also, and he that divides with the Lord that which he has for his own pleasure will find his part of the blessing to grow in his hands. We can not cheat ourselves when we are serving the Lord with our substance.

May Celia never want for blessings, and may she always have a little to spare for the Lord's treasury.

Mr. W.—Inclosed please find forty dimes for the Children's Mission from the church of this place. May the good work prosper.

J. IRVING BROWN.

Medusa, N. Y.

How helpful has this church and its pastor been. It is said that while sharing a sorrow lessens it, sharing a blessing doubles it. So may it prove in this case. And this is a truthful philosophy that we have often demonstrated. There is nothing that pays so well as good works, while there is nothing really more easily performed. He that feeds his own children well has a little to spare to the wanting stranger at the door, and so the church easily finds that in addition to its home burden something more can be borne for the work abroad. If only those gave who have no burdens at home none would give.

Heaven bless Medusa.

Mr. W.—The missionary, Brother Burch, paid us a visit at McKissick's Grove and appointed Cora Mapes and Lulu Wallace to gather dimes for the Children's Mission. We send the result (forty seven dimes) and hope you will get it as a New Year's offering.

We are reaping some of the benefits of a good missionary in these parts, for Brother Burch is proving himself the man for the great work, and the Lord is blessing his labor. Oh, bless the Lord for all his goodness, for his mercy endureth forever. May he bless every dime on its mission, every donor also, and all the faithful laborers.

MAGGIE WALLACE.

Hamburg, Iowa.

We are glad for such goodly reports from Brother Burch. No missionary does more work or shows better results from his labors. God continue to bless the sacrificing man. And what excellent work Cora and Lulu did! Indeed the successful work of our children has often surprised us, and we rejoice in the pleasure which the work affords them. May the girls grow up into useful and happy women like their parents. Good works in childhood will bear goodly fruits in age.

We can heartily join in the praises of Sister Wallace. God's goodness is great! His mercy is wonderful!

Mr. W.—Please find inclosed one dollar for the Children's Mission fund.

MRS. CAROLINE NETTLETON.

Newark, Illinois.

Thanks to our good sister. If we are not mistaken Sister Nettleton's heart and hand have ever been ready for good works. And this is what our hands and hearts are for. Nor should our good works be merely toward our family and friends, but they should be borne out on the wings of love toward the world and up with the wings of prayer toward God. The fruits of our works of love will prove a blessed harvest.

Mr. W.—Inclosed please find check for twenty-five dollars, Mrs. Wilson's quarterly contribution to the Children's Mission, which we hope is in a prosperous condition.

JOHN G. WILSON.

Philadelphia, Pa.

Blessed service for Jesus this. Happy is the one who, with the means, has the disposition to honor God with his substance. It is possible to honor God in this way to a wonderful extent. If we can not ourselves bear the gospel of love and life to the poor, through our means another can do it, and God will see that a part of the credit stands against our name.

Brother Wilson also generously offers his very valuable "Review," free of cost, to our missionaries for 1883. They will gather comfort and wisdom from its pages. Oh, there is great pleasure in sowing furrows that we know other hands will reap. The wish for an exclusive harvest is not born of the Christian heart.

Mr. W.—I am Mission collector for the Children's Work here, and as a result of my efforts you will find twenty and a half dimes inclosed from the Pleasant Grove Christian Church.

MARY STALEY.

Rockport, Missouri.

You prove the right one for collector, Miss Mary, and I trust your work of gathering dimes for Jesus and his cause was not without pleasure. It surely will result in much profit in the Lord's work, and he will own and bless your labor for him. Oh, what a compensation is this! Heaven bless, guide, and save you.

Brother D. B. Skinner, of Davison Station, Michigan, sends us by express, paid, eight copies of our hymn-book for the South. Grateful blessings in return for this good work. They will do much good.

J. P. WATSON.

Troy, Ohio, January 24, 1883.

CURRENT EVENTS.

—The Emperor William is ill.

—Tamberlik, the Italian tenor, is dead.

—The revolution is progressing in Ecuador.

—A heavy gale with numerous casualties was reported on the British coast February 21.

—Elizabeth Alden Beard, the widow of the late Dr. George M. Beard, was buried February 21 at New York.

—The business failures of the past week in the United States and Canada number one hundred and five.

—Twenty-three women were killed in a panic at a Bombay (India) wool factory caused by an alarm of fire.

—The titles to land on the Virginia Military District of Ohio, long a vexatious question, have been confirmed.

—Edward M. White, a New York merchant, is missing, leaving his partners with liabilities amounting to $110,000.

—It is stated that two of the men imprisoned at Dublin can now be identified as accomplices in the Phœnix Park murder.

—The Catholics of the Cincinnati and Cleveland Dioceses have raised considerable over $12,000 for the German flood sufferers.

—The Coroner's jury in the Newhall case at Milwaukee have been considering the evidence for two days and are not yet able to agree.

—The steamer Black Watch foundered on the coast of Wales, and twenty-six persons perished. Ten bodies have been washed ashore at Penarth.

—The Union Iron and Steel Company's mill at Bridgeport, Ill., was closed February 1st, throwing two thousand men out of employment. Judgments amounting to $1,066,802 were entered against the company in the United States Circuit Court at Chicago.

—The outlook for spring cultivation is very gloomy in England. Domestic wheat and flour is weaker, and sales of foreign are restricted to firm rates, California having advanced 3d. Average sales last week were made at 5s 11d per quarter cheaper than for the corresponding week in 1882.

—Some of the principal fires of the past week are, Jan. 29th, New York, Hazleton Bros' piano factory, loss $50,000, and Behr Bros' piano factory, loss $13,200; Elkhart, Ind., band instrument factory, loss $50,000; Laporte, Ind., Jan. 28th, church injured to the amount of $3,000; Jan. 29th, college at Evening Shade, Ark., loss $6,000; Richmond, Ark., Mills' Hotel, loss $5,000; Lima, Ohio, Jan. 29th, Watt's dry goods store, damaged to the amount of $3,000; Jan. 30th, Gibson City, Iowa, loss $40,000; New York, $40,000, $85,000; Richmond, Ind., $2,000, Kansas City, $25,000; Jenita, Neb., $20,000; Feb. 2d, Lawrence, Kas., loss $20,000; Oskosh, Wis., $.0,000; Montreal, $33,000; Akron, Ohio, $6,000; Toledo, $75,000; Albion, N. Y., $30,000.

As pastors seem dilatory either in giving me the name of some active young man or woman to canvass for the Herald, or to ask for supplies of literature to be distributed by themselves, now I have another request, or the same request in another form, viz.: Please send me the names of persons, and address, to whom you would advise a Herald sent with a view to subscribing, and I will send it, paying all expenses. Come, brethren, send on the names for the new year.

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C. W. GAROUTTE, Publishing Agent.

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65	4 35	5 80	7 25	8 65	17 25
70	4 65	6 20	7 75	9 30	18 55
75	5 00	6 70	8 35	9 95	19 90
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Articles for insertion must be addressed to A. W. Coan, and all business letters to C. W. Garoutte Dayton, Ohio.

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See book column for new books.

Quadrennial Minutes, 15 cents single copy, $1.50 per dozen.

Pray, work, and preach for the Publishing House, and this will aid you in saving souls.

Sample copies of the Herald or Sunday-school literature sent on application.

If you do not receive your paper look at the label on the last one and see if your time is not out.

When you pray, "Thy kingdom come," why not help it come by subscribing for the Herald?

Some ministers are working with commendable zeal, while others are plodding along in the same old paths.

Brethren seem slow in ordering the quadrennial minutes in any quantity. Could not every minister dispose of one dozen?

The new form of the Herald is universally approved. Why should we not have *new* subscribers by the hundred?

A few dollars from some one to send the HERALD to the poor would result in great blessing to both. Who will respond?

AN APPEAL.

Dear Brethren,—We have confidence to believe that by a little effort on your part the number of subscribers to the Herald of Gospel Liberty might be largely increased, and in order to secure the needed attention to this work we make this appeal.

The Herald is not our paper. It belongs to the brotherhood of Christians; and we are interested only in giving to it the largest possible degree of usefulness in the common cause, for the *upbuilding* of which we labor. We appeal not to your mercenary interests, or your obligations of duty, but to your generous and unselfish devotion to the cause which the dear old Herald represents. We offer no premiums or rewards. Experience has shown all these methods to be unsatisfactory.

We are in daily receipt of assurances from all parts of the country that the people are well satisfied with the spirit that entones the paper; that there is entire confidence in the financial management of the House. These circumstances suggest the present as a most auspicious moment for the increase of the circulation of the paper. Is it not much better for the House to pay its debt from the proceeds of its own business, than for it to beg its way out? Give us ten thousand subscribers, and the House, if prudently managed, need never ask for a dollar of donation. It can pay its debt within a few years, and that debt once removed, the House will be able to furnish a large revenue, to be used in forwarding the cause of missions and other general enterprises of the church. There is much work to be done, and life is a brief period in which to accomplish so much therefore, the fact and influence of an earnest, devoted Christian life would be a richer legacy to leave behind us than gold or silver. Let the watchword be, "On to victory!"

Your brother in Christ.

C. W. GAROUTTE, Agent.

Every improvement shall be made in the Herald as fast as circumstances will permit. The more subscribers we have the more improvements we can make.

The largest list of subscribers to the Herald of Gospel Liberty to any post-office in the United States goes to Yellow Springs, Ohio, the second largest list to Lebanon, Ohio, third largest list to New Bedford, Massachusetts, and yet these should be quadrupled and then only have a small per cent. in proportion to the membership of the churches in those places.

We have hundreds of ministers who are capable of writing a good sermon on some real, live, practical subject. Now, why not each one do so, and then ask the church to have it printed in leaflet or tract form for gratuitous distribution? The publication will cost but little, and then by this means we can have tracts to circulate throughout the entire brotherhood. Send to me, as near as you can, the amount of matter the tract will contain, and I will give you prices. Who will be the first?

Will some one please give me the address of any or all the following persons:

J. P. Lawton,	Lewis B. Lott,
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New Books.

We have in store—"The Early Days of Christianity." By F. W. Farrar, D. D. and F. R. S. Two volumes, octavo, with notes, appendix, etc., $5 00; a cheaper edition in one volume, with notes, etc., $2 00.

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Every minister should send for at least one dozen copies of the sermon preached by Rev. C. J. Jones at the organization of the Christian Church in Springfield, Ohio. They are nicely bound, and only 50 cents per dozen; without binding, 25 cents per dozen.

With ten thousand subscribers the Publishing House could get out of debt in at least three years; and Bro. Hanger says he is satisfied from his knowledge of facts since he has been canvassing for the Herald that ten if not twenty thousand could be had if an earnest, faithful canvass was made in every church.

Cash Receipts.

FOR THE WEEK, ENDING FEB. 3, 1883.

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WIT AND WISDOM.

"Know thyself" may be an excellent sort of proverb, but it's forming a pretty tough acquaintance on some folks.

It is said, "Fortune knocks once on every man's door." In most cases it must have knocked when the man was out.

"Do not put articles which have held milk into hot water," says a domestic receipt. Is this an admonition not to drop the baby into the wash boiler?

Temperance lesson: A gentleman viewing the St. Patrick procession in New York, overheard a footman say: "Bedad! The whisky sellers roides the horses, and the whisky drinkers goes a-fut."

A good old Quaker lady, after listening to the extravagant yarn of a person as long as her patience would allow, said to him: "Friend, what a pity it's a sin to lie, when it seems so necessary to thy happiness!"

The Boston *Herald* says: A young lady of Chelsea, who had been shopping in Boston, visited the office of a prominent physician. She was flushed and excited, and said she had a very strange sensation which led her to apprehend some serious brain trouble—in short, insanity.

The peculiar sensation she described was a feeling running around in a circle on the top of her head. The doctor took off her hat and examined her head, but found nothing, and she remarked that the sensation had left her. She put on her hat, and, after sitting a few moments, jumped up with a scream, saying that it had come again.

Another examination followed, first of the head, then of the hat, and in the hat a small but active mouse was discovered.

Farm and Household.

Farm.

How to Lay Tile.

Mr. Editor,—In the HERALD dated January 4, 1883, I notice that one, J. E. Hunt, of Assumption, Christian County, Ill., asks: "What size tile should be used for one mile in length over flat land? How deep should tile be laid in the ground? How far will they draw water from each side?" I answer, that where there is one inch fall to every five rods on flat land, I would commence at the outlet and lay eight inch tile for the first seventy five rods, then six inch tile for the next seventy five rods, then five inch tile for one hundred and twenty-five rods, then four inch tile for the remaining forty five rods. I prefer to lay tile four feet deep in all kinds of soil that we have here which is very much like the flat land soils of Illinois; some hard clay, but more of black and red, sandy loam and muck. Tile thus laid will drain land seven rods on each side. If laid only three feet deep, they will drain only ten to twelve rods wide, or five to six rods on each side; but the land will not produce as well as when laid deeper. Of course no tile should be laid below the level of that nearer the outlet. I have laid five inch tile on a level five feet deep for forty rods, and it works well.

ELIHU THURSTON.

Kalida, Putnam County, Ohio.

Household.

Equal parts of chloroform and alcohol will remove paint spots from cambric.

The following directions are for coloring two pounds of woolen goods pink: Boil one ounce of powdered cochineal for half an hour in sufficient soft water to cover the goods. Then strain carefully and remove all sediment. Put in the goods having previously soaked them thoroughly in alum water, and let them stand until you have the desired shade. The cochineal will cost about fifteen cents an ounce.

Shell-work Wristlets.

Get two shades of single zephyr (or more if desirable), as it takes from one to one and a half ounces for a pair.

Cast on with the worsted; double, in double stitches, twenty-seven on two needles, eighteen on the third; nine stitches form one shell, eight shells the usual size for a lady's wrist, nine for a gentleman, unless very large wrist.

Do not knit around plain, but with a single thread seam two, knit one, widen by throwing over thread, knit four, narrow, continue thus around the wristlet.

Second row—Seam two, knit two (that includes the loop made by widening), widen, knit three, narrow.

Third row—Seam two, knit three widen, knit two, narrow, etc.

Fourth row—Seam two, knit four, widen, knit one, narrow, etc.

Fifth and last row—Seam two, knit five, widen, narrow.

This forms one row of shells; then set in another shade of worsted, if you like, and begin as at first. It is pretty knit with two rows of shells of each shade, or with but one, according to the taste. Bind off on the last row of shells the last time around. Be sure not to knit plain, but seam, knit, widen, and narrow as usual, binding each stitch over the last. When you knit the first time around, be sure to take the stitches double, making seventy-two around the cuff. Do not knit very tight.

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It is the height of folly to wait until you are in bed with disease that may last months when you can be cured by a timely use of Parker's Ginger Tonic. We have known sickly families made the healthiest by it.—[Observer.

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Pain in the right side, under edge of ribs, increasing on pressure; sometimes the pain is on the left side; the patient is rarely able to lie on the left side; sometimes the pain is felt under the shoulder and is sometimes taken for Rheumatism in the arm. The stomach is affected with loss of appetite and sickness; the bowels in general are costive, sometimes alternating with laxity; the head is troubled with pain, accompanied with a dull, heavy sensation in the back part. There is generally a considerable loss of memory, accompanied with a painful sensation of having left undone something which ought to have been done. A slight, dry cough is sometimes attendant. The patient complains of weariness and debility; he is easily startled; his feet are cold or burning, and he complains of a prickly sensation of the skin; his spirits are low, and, although he is satisfied that exercise would be beneficial to him, yet he can scarcely summon up fortitude enough to try it.

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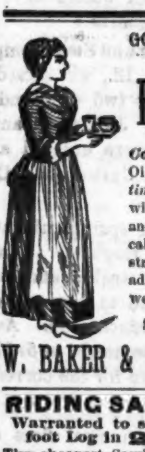

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Course of three years. This department is not added as furnishing a complete preparation for the ministry, but rather as a preparatory course for the Biblical School. By adapting the classical course to this students secure a good classical education, and a fair foundation in study and training for ministerial labors, without loss of time.

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Course indefinite. Has special reference to review of Common School Branches, Theory and Practice, etc.

MUSIC.

Vocal and Instrumental.

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BUILDINGS.

The buildings are large and in good condition. The grounds are spacious and beautiful. The equipments of the College—apparatus, library, cabinets, furniture, etc.—are of the very best.

SPIRIT OF THE INSTITUTION.

The social, moral, and religious influences of the College are excellent. Students are required to attend public worship at least once every Sabbath. The church which they attend may be selected by themselves or their friends, but not to be changed during the term, except by permission of the Faculty.

EXPENSES, BOARD, ETC.

Students are now boarding in a club at $1.50 per week. This may be a little more, or less, according on price of provisions and fuel; but it is confidently believed that board will not be more. The table is under the direction of a member of the Faculty who has had large experience in club management. Food is good, varied, well cooked, and sufficient—probably the cheapest and best board at any college in America.

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Room rent	3 00
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2. *A Preparatory or High School Course* of three years, in which Latin, Greek, German, and the elements of the Natural Sciences are added to the common English branches. Although specially designed to fit students for the Freshman class of the College, it is so arranged as to be, as far as possible, complete in itself, corresponding very closely with the *curricula* of the best High Schools of Ohio and neighboring States.

3. *A Normal Course*—In which, in addition to a thorough review of the common English branches, special instruction will be given in methods of teaching, school management, calisthenics, elocution, singing, and other branches of special value to teachers. Several members of the Faculty are experienced normal instructors, and it is believed the work of this department will compare favorably with that done in the best normal schools.

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6. *Scientific Course*—Is of the same grade, length, and general scope as the Classical Course, but differing from it in the omission of Greek and the substitution therefor of additional scientific studies, together with two years in German.

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Winter Term begins Jan. 3d, ends Mar. 28th.
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—Indians in Indian Territory dragged an Indian whisky pedler from his house Thursday, and killed him.

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—The Archbishop of Paris has ordered Christian burial to be refused to persons killed in a duel. He has struck a severe blow to that relic of barbarism.

—Lord Lytton speaks of the change now going on in India as "the greatest and most momentous revolution, at once social, moral, religious, and political, which, perhaps, the world has ever witnessed."

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